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ANNUAL REPORT
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT

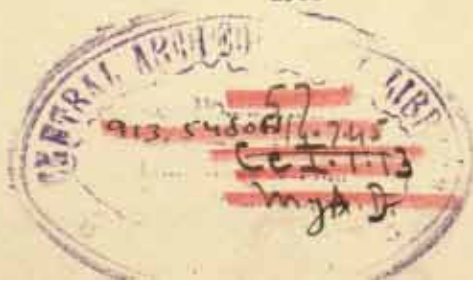
FOR THE YEAR 1943

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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1943.

PART I—ADMINISTRATIVE.

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as the Director of Archæological Researches in addition to his duties as Professor of History in the University. Mr. R. Rama Rao, B.A., Assistant to the Director went on leave preparatory to

retirement from 8th September, 1942, and retired from service with effect from 28th November, 1942. Mr. L. Narasimhachar, M.A., officiated for Mr. Rama Rao during the period of the leave and was confirmed as Assistant to the Director from 28th November, 1942. Mr. R. Chakravarti, Senior Pandit, acted as Junior Technical Assistant from 8th September 1942 to 27th November, 1942. Arrangements are being made to secure the services of a competent scholar for appointment as Junior Technical Assistant. The place of the Architectural Assistant remained vacant this year also; proposals to fill up the post are before Government. Duffedar Syed Ibrahim who was in the department ever since the days of the late Mr. B. L. Rice, retired from service with effect from the afternoon of the 30th June, 1943, after having faithfully served in the department for about 43 years.

Owing to concentration on the work in connection with the monograph on the Chandravalli excavations and considerations of war economy tours for exploration were undertaken on a limited scale.

Tours : Exploration. The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan Districts in connection with the study and inspection of ancient monuments. Mr. L. Narasimhachar, Assistant to the Director, was deputed for a short time during April-May, 1943, to study the improved methods of conservation practised in the Archæological Survey of India, Western Circle. He studied the monuments at Elephanta, Jōgēshvari, Bhāja, Kārla and Ambernāth and after his return to Mysore undertook a tour in parts of the Mysore, Hassan and Mandya districts with a view to study the ancient monuments and sites and to collect new inscriptions. The Pandits of the department were sent out to parts of the Hassan and Kadur districts to collect inscriptions. The Senior Pandit was sent to Kukke Subrahmanya to bring from the temple several sets of copper plates and copies of lithic records.

The monuments inside the area of the old Ratnapuri fort and at Dharmāpura (both in the Hunsūr taluk) were studied. In the navarāṅga of the Mallikārjuna temple on the hill near Beṭṭadapur in the Periyāpaṭṭna taluk, there is a beautiful portrait statue of a ruler whose identity is being studied. To the west of Beṭṭadapur was discovered an extensive field of prehistoric Iron Age cromlechs which continue to be found right up to Rāmanāthapur in the Arkalgūḍ taluk and as far west as Targaḷali or even the western borders of the Mysore state in that direction.

Though no excavation was conducted during the year, the work of preparing the monograph on the Chandravalli excavations progressed. About 3,000 typical antiquities have been selected for illustration in the monograph and are being

Excavation. cleaned scientifically. Pen drawings of select pottery specimens are also being made. The catalogue of the antiquities has thoroughly been revised and prepared for publication as also the notes on the individual excavations conducted at Chandravalli during the years 1929-1931 and 1940.

Notes of inspection of the ancient monuments carried out from time to time during the year are being submitted to Government and other departments as usual. Estimates for repairs to the several ancient monuments in the state were scrutinised and returned either with countersignature or for revision from time to time. In accordance with the resolution of the special committee for the preservation of the Gōmaṭa Colossus at Śravanabelagoḷa, Government sanctioned the deputation of Mr. L. Narasimhachar, Assistant to the Director of Archæological Researches in Mysore and Mr. V. M. Krishnaswami Iyer, Surveyor, Belur for studying the improved methods of conservation practised in the Archæological Survey of India, Western Circle. The report of the Assistant to the Director of Archæological Researches in regard to the studies made by him has been submitted to Government and the Chief Engineer.

The work of preparing a statue of His late Highness Śrī Kṛishṇarāja Wadiyar IV was completed at the Chāmarājendra Technical Institute during the year and the statue has been sent to Bēlūr. The text of a suitable Kannaḍa inscription commemorating the conservation work carried out at Bēlūr under His late Highness is being inscribed on stone at the Chāmarājendra Technical Institute, Mysore. Both the statue and the inscription will be installed at the Bēlūr temple in due course.

The total number of inscriptions collected during the year is about 87. Among these there is an unusually large number of copper plates, of which nine were obtained from the Kukke Subrahmanya temple and thirteen from the Vīra Śaiva maṭha at Kavile-durga. The earliest copper plate grant collected during the year is from Kāṣipura and belongs to the time of the Kadamba king Ravivarma (C. 500 A.D.). The record

Epigraphy.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Notes of the Director of Archaeological Researches on the Monuments inspected during the year 1942-43.

HASSAN DISTRICT.

CHENNARAYAPATNA TALUK.

Sravanabelagola.

(I AND II CLASS MONUMENTS.)

Detailed suggestions for the conservation of the Monuments in *Sravanabelagola* have been published on pages 17-20 of the annual Report of this Department for 1938. A few only of these points received attention when arrangements were made for the *Mahāmastakābhishēka* of *Śrī Gōmaṭēśvara* in 1939. This latter ceremony yielded a large income of nearly Rs. 70,000, while the ceremony itself cost about Rs. 30,000. Very probably there is a balance of between 40 to 50 thousand rupees. This amount appears to have been invested so that from its interest the expenses of the *Mastakābhishēka* may be met once in 10 or 12 years. This is an excellent arrangement from the *Muzrai* point of view; but it would not be creditable if we arrange for the continuation of worship only and allow the monuments themselves to decay. For attending to the needs of the *Gōmaṭēśvara* image a special committee has been appointed and experiments are being conducted. But the other points of conservation except two or three are waiting to be implemented. The two suggestions carried out are these:—

In *Doḍḍa Beṭṭa* the two trees near *Siddha Baṇḍe* have been removed and the flooring has been reset. Electricity has been brought at considerable cost and the town and the hill have been finely lit up.

But the other points noted on pages 17-20 of the Annual Report of this Department for 1938 require to be attended to. A comprehensive estimate for these may be prepared, the work spread over two or three years according to plan and conservation begun. The funds can easily be found from the balance available from the collections of the *Mastakābhishēka* which, I believe, have now been designated the *Gōmaṭēśvara Temple Funds*.

ARKALGUD TALUK.

Mallarajapatna.

LAKSHMANĒSVARA TEMPLE.

(Not on the Conservation List.)

None of the conservation measures recommended by this Department in the Annual Report for the year 1936, p. 12, has been given effect to. The temple is a good one deserving of immediate attention. All the vegetation may be cut down and the dislodged walls, etc., rebuilt with the original materials from the basement upwards as recommended.

Ramanathapura.

RĀMĒSVARA TEMPLE.

(Not on the Conservation List.)

The points of conservation mentioned in respect of this temple in the Annual Report of this Department for 1936, p. 11, have not also been carried out. The thick coating of the *chunām* over the walls, etc., has to be scraped off very carefully. The joints of the wall slabs have to be cement-grouted where they have given way and pointed with suitably coloured mortar so that they may not be distinguishable from the slabs themselves. All the cracked and out-of-plumb portions of the *prākāra* parapet should be examined by Engineers with a view to determine their fitness to stand and plan out their restoration suitably, or otherwise knock them down if they are found to be unduly heavy. The latter course should, as far as possible, be avoided.

Basavapatna.

JAINA IMAGE.

(Not on the Conservation List.)

In the backyard of the house of a certain Mr. Rāmiah in Basavāpaṭṇa, was found a potstone image of Nēminātha, a Jaina Tīrthankara, while digging. The image is of good workmanship and belongs to the Hoysala times as indicated by the Kannada inscription which it bears on its pedestal (Pl. V, 3). It may be preserved in a safe place till it is removed to a museum.

is in Sanskrit. The number of lithic records in the year's collection is over fifty. Among these the following are important:—

1. A Gaṅga viragal of the time of Śrīpuruṣa at Yellambāsi, Kaḍūr taluk.
2. An inscription of Vinayāditya Hoysaḷa at Panditarahalli. This inscription is useful for the study of early Hoysaḷa history.
3. The so-called Janamējaya pillar at Hiremagalūr, Chikmagalūr taluk, Kaḍūr district, contains Brāhmi and Kannaḍa inscriptions which had not been noticed up to now. The records are being studied.

Thirty-nine gold coins were received from a Kōlār treasure trove and on examination, were found to be of numismatic value.

Numismatics.

Action is being taken to acquire them for the department. They are being classified and studied for publication.

A set of eight coins was purchased from the Curator, Provincial Museum, Lucknow, and another set of eight billon and one silver coins was presented by the Bombay Branch of the Royal Asiatic Society.

The Kannaḍa manuscript relating to the history of the dynasty of the Kaḷale chiefs, reviewed in the Annual Report of this department

Manuscripts.

for 1942, was copied. Another manuscript pertaining to the history of Kempe Gaṇḍa II of Bangalore has been

studied and a review of it has been prepared for publication in this report.

The gold coins discovered in the Kōlār district and obtained for examination have already been mentioned; so also the sets of coins

Museum.

purchased by and presented to the department. Three interesting metallic images of iconographic value were

purchased for display in the museum. Some typical antiquities from among those discovered at Brahmagiri during 1940 were selected for exhibition in the Office Museum. Rao Bahadur K. N. Dikshit, M.A., F.R.A.S.B., Director-General of Archaeology in India, who visited the office early in April 1943, evinced great interest in these antiquities as also in those discovered during May 1942 and agreed that they were of great importance for the reconstruction of Indian History prior to the period of the Mauryas.

Library.

About 45 new books were added to the Office Library during the year.

The Annual Report of the department for 1941 was published. That for 1942 was printed and submitted to Government by the end of

Publications.

the official year. The work of preparing the Chandravalli excavation monograph and the catalogue of Chandravalli

antiquities and coins for publication is progressing. The printing of the Supplementary Volumes to the Epigraphia Carnatica is also progressing and the volumes will be published shortly.

The receipts and expenditure of the department under the budget heads amounted to Rs. 12,623-5-6 and Rs. 11,445-7-0, respectively, during the year. A sum of Rs. 299-11-0 was realised by the sale of the departmental publications and photographs.

Finances.

The success of the work of the department in spite of the obvious want of adequate staff was due to the sincere co-operation of the members of the staff and their readiness to work even out of office hours.

I take this opportunity of placing on record the valuable services rendered by Mr. R. Rama Rao, B.A., to the Archæological Department. He was appointed a Probationer in the Department as far back as 1918 and was confirmed as Assistant to the Director in the year 1920, in which capacity he served till his retirement in November 1942. During the 24 years of his service he built up expert knowledge in Epigraphy and was of great assistance to the Director in the administration and research work of the Department.

MANDYA DISTRICT.

KRISHNARAJPET TALUK.

Hosaholalu.

LAKSHMINĀRĀYAṆA TEMPLE.

(Second Class Ancient Monument.)

A detailed note describing the temple of Lakshminārāyaṇa appears on pages 3 to 14 of the Annual Report of this Department for 1938 and the conservation note is published on page 14. Owing to the munificence of a local donor Mr. Venkata Setty, the conservation work has progressed well. The neighbouring houses have been acquired and the major portion of the compound wall has been put up. The old pākāśāla has been knocked down and a new pākāśāla and a store-room have been built in the south-east and north-east corners, respectively. The approach to the temple is somewhat improved.

But a good deal more of work remains to be done. Since Mr. Venkata Setty is prepared to donate Rs. 3,000 more, the remaining works may be taken in hand and pushed on rapidly. The eastern compound wall may be completed and a front gate provided with a suitable design. The pavement of the pradakṣhiṇa platform around the temple should be reset and pointed with suitably coloured cement. The back wall of the northern garbhagriha which has moved slightly out of plumb should be examined, the cracks grouted and further damage prevented. The front hall may not be dismantled for the present; but the sculptured cornice stones of the old porch may be carefully collected and kept in the north and south ends of the maṇṭapa for future use. A large slab of the jagali platform in the north-east corner of the navaraṅga has sunk into the platform. It may be restored to its former position. The chunām and wax covering the sculptures inside the temple should be removed very carefully. The approach road to the temple also may be improved. The villagers are anxious to build a temple for the goddess. Permission may be given only for building a small temple in the north-west corner of the compound, the design being definitely approved by the Archæological Department and the Government Architect.

The Lakshminārāyaṇa Temple is a finely sculptured one and deserves to be put into a decent form very early, especially when local donors are willing to finance the conservation. After the proposed repairs are completed, the question of providing electric lights to the temple may be considered.

Seringapatam.

RANGANĀTHA TEMPLE.

(SECOND CLASS ANCIENT MONUMENT).

Extensive repairs to the tower of the mahādvāra of the Ranganātha Temple are being carried out since the last three months, the work having been entrusted to a certain contractor who, in his turn, has leased out the work to a Tanjore workman. Labour has been imported from Tanjore and other places in South India and work has been going on indiscriminately. The old motifs and stucco images are being totally dismantled and new ones are being inserted according to the fancy of the worker. When completed, the gōpura would be entirely new in its appearance, while its old character would be completely washed out. Though the temple is a second class Ancient Monument and a protected one, it is a pity that the Archaeological Department has not at all been consulted. Moreover the real conservation measures necessary for the tower have not been considered. In every storey of the tower we can see the development of cracks and leakage points. These have got to be repaired in the first place. All further work on the outer face of the tower may be stopped immediately.

MYSORE DISTRICT.

HUNSUR TALUK.

Ratnapuri.

None of the monuments at Ratnapuri is on the Conservation List. The suggestions are purely recommendatory.

Several trees are growing in the immediate neighbourhood of the Jamālanmanadarga. They have to be cut down if the darga is to remain intact. The devotees of the institution may be encouraged to do this work.

Darga.

There are several stray sculptures lying neglected inside the fort area of Ratnapuri. Some of them are interesting iconographically. They may be collected and preserved in a safe place till they are removed to a museum. The main image of the

Stray sculptures.

ruined Nārāyaṇa Temple has become highly mutilated. It lies against the back outer wall of the garbhagriha of the temple, while its broken prabhāvali lies inside the collapsed garbhagriha itself. Both the prabhāvali and the image may be removed to a safe place immediately. Similarly the mutilated Jain image of a

Tirthankara lying on the Basti mound at a distance of about 50 yards to the west of the Nārāyaṇa temple, may also be removed. Its value is enhanced by the fact that it has on its pedestal an inscription of about 1300 A.D.

The Śiva temple which is situated at a distance of about a hundred yards to the north-east of the Nārāyaṇa temple is utterly in ruins.

Siva temple.

It is out of the question to repair and restore it to its original condition. But it is very desirable to preserve it at least from further decay. The collapsed and out of plumb slabs of the walls may be replaced and all further collapsing prevented. The thick vegetation growing on the roof and walls as also in the neighbourhood may be cut down. Such portions of the temple as are at present intact may be strengthened and all leakages in these places stopped by suitable means.

Dharmapura.

CHENNAKĒŚAVA TEMPLE.

(THIRD CLASS ANCIENT MONUMENT).

Among the several old monuments in the neighbourhood of Huṃsūr, the Chennakēśava temple at Dharmāpura is tolerably intact. But its upkeep is not satisfactory. Vegetation has been growing here and there in the joints of the slabs of the outer walls so that several slabs have become dislodged and out of plumb and leakages have occurred in the roof. A pipal plant has been growing right on the southern outer wall of the garbhagriha. The root of this plant must be destroyed by the application of atlas tree killer. Against the north wall of the garbhagriha whose outer walls are being dislodged, a slant-wise prop has been given for support. This is rather ugly. It is desirable that the out-of-plumb slabs should be reset and the prop removed. The roof of the navaraṅga is reported to be leaky in several places. The leakages may be stopped from above. Where the joints have given way, cement may be grouted. The front of the temple deserves to be made neat and tidy. On the south side of the temple the private house owners have encroached, so that there is not enough room for passage. Between the houses and the temple there should be at least 20' space. The necessary space may be acquired.

The temple is a village institution and a third class Ancient Monument. For the upkeep of the temple the archak is granted about 10 acres of dry land which is reported to be not at all fertile. With the small yield of about 7 or 8 pallas of rāgi from the land it has been difficult for the archak to pay the land revenue and also to look after the worship of the temple. It may be recommended that the archak may be paid a monthly allowance of Rs. 3 for looking after the ancient monument.

PERIYAPATNA TALUK.

Bettadapura.

MALLIKĀRJUNA TEMPLE.

(Not on the Conservation List).

All the shrines and maṇṭapas from the very foot of the Mallikārjuna Hill are in a woeful state of disrepair. The slabs of the outer walls of these shrines and maṇṭapas have become dislodged and in some cases have completely collapsed, while those that are in a tolerably good condition are being threatened with destruction by the thick growth of vegetation. The devotees and the villagers may be encouraged to contribute liberally towards the restoration of the structures and the restoration work may be carried over a period of five or six years.

The main temple of Mallikārjuna on the hill is intact. But the surrounding verandahs and maṇṭapas are all in a ruinous condition. The walls have sunk in many places and the ceiling is throughout leaky. It is feared that with the collapse of the surrounding structures the main temple itself may become greatly damaged. It is therefore necessary to effect some initial repairs to these structures and preserve them as far as possible in the interest of the main temple which deserves to be included in the list of Ancient Monuments under the second class along with the portrait statue inside the naṇaraṅga of the temple.

The leakages in the roof of the main temple may be stopped at the earliest opportunity. The living quarters of the priest may be constructed in the northern enclosure of the temple and the portion completely walled off. The extremely dilapidated maṇṭapas to the south of the temple may be knocked down. Ventilators in the roof of the surrounding structures may be introduced to provide for more light in the interior.

The Mallikārjuna temple is a major Muzrai institution. The villagers are keen on getting the buildings repaired. The grant of sufficient funds for the repairs may, if necessary, be spread over a number of years and the repairs carried out in successive stages. The main temple and its enclosure require attention first.

BANGALORE DISTRICT.

CHANNAPATNA TALUK.

Malur.**KAILĀSĒSVARA TEMPLE.**

(SECOND CLASS ANCIENT MONUMENT.)

The repairs to the main building of the temple and the Chāṇḍikēśvara shrine and well have just been completed. The work is satisfactory, except that the cement pointing is ugly. It may be covered over with some lighter coloured grayish cement paint to match the neighbouring stones.

The second instalment of work as mentioned below, may now be taken up :—

1. Repairing the mahādvāra on the old plan and with the old slabs, grouting being done with lime mortar and no pointing.
2. The maṇṭapa on the west may be repaired and given back its eaves and a new roof. The stones are mostly lying about.
3. The imageless shrines on the south may be entirely removed and the ground sloped down, the image of Gaṇēśa being placed in the nava-raṅga.
4. Including the mahādvāra, the maṇṭapa and the slope at the back, a low compound wall may be built around the temple area to protect it from being fouled. This may be done last.
5. The owners of the site to the east may be asked to put up high brick walls of uniform height to screen off their lavatory and backyards from the temple grounds.
6. The temple may now be handed over to the Muzrai authorities and worship begun.

APRAMEYA TEMPLE.

(SECOND CLASS ANCIENT MONUMENT.)

The recommendations made in the Annual Report of this Department for 1935, page 19, have not been attended to. They may now be looked into. The gōpura and the verandah around, especially in the north-west, are badly leaking. The gōpura needs immediate attention since many of the wooden props are eaten up. Whitewashing may be carefully removed from the walls and the inscriptions released.

Channapatna.**TIMMAPPARAJA ARASU MANSION.**

(SECOND CLASS ANCIENT MONUMENT.)

Many of the repairs suggested on page 20 of the Annual Report of this Department for 1935 have been carried out. The following points that have not yet been done, may now be taken up :—

1. The inner quadrangle may be converted into a well laid out flower garden and the images may be protected by placing them inside the hall with suitable labels.
2. It is learnt that an estimate for a new taluk office has been sanctioned. As soon as possible the offices may be removed and the mansion may be converted into a local museum.
3. The paintings on the walls of the first floor may be copied and preserved. The question of touching them up may be considered after they are copied.
4. The front door-way on the ground floor may be carefully cleaned and preserved.

AKKAL SHAH KHADRI DARGA.

(SECOND CLASS ANCIENT MONUMENT.)

The verandah is leaky and needs repairs.

SYED IBRAHIM'S TOMB.

(SECOND CLASS ANCIENT MONUMENT.)

The main building is in a very good condition. But the out-houses, the musa-firkhana, the Bhandarkhana and Diwankhana are leaky and need attention at once. The British Government grant for the institution is Rs. 27-3-0. It is learnt that the Engineer inspected the monument and has been preparing an estimate. Want of kerosene oil has been creating difficulties. The keeper is living in the verandah.

BANGALORE TALUK.**Bangalore.****TIPU'S PALACE.**

(FIRST CLASS ANCIENT MONUMENT.)

None of the repairs suggested in the Annual Report of this Department for 1935, page 24, has been carried out. The fort Middle School is now located in the

building and the boys are damaging the wood work further. The school should be removed from the building as early as possible. The wooden partitions in the durbar hall should be dismantled and the building restored to its original form. The leak in the roof of the northwest corner of the north verandah may be repaired. The plaster on the walls is cracked in many places which should be looked into.

VENKATARAMANASVĀMI TEMPLE.

(FIRST CLASS ANCIENT MONUMENT.)

The whitewash of the sculptures has not been removed. This should be done. The mahādvāra and the south-west shrine have been cement-washed. It would be better if they are whitewashed, leaving the sculptures and the inscriptions free.

DELHI GATE, FORT.

(SECOND CLASS ANCIENT MONUMENT.)

Half a dozen plants are growing up on the fort walls. They may be cut down. Over the second gate and near the dungeons, large quantities of water accumulate during the rains. Outlets have to be found for the water. People are yet fouling the place. The watchman should be more careful and a scavenger should clean the place every morning. The flag-staff idea previously proposed may be considered.

REPAIRS AND MAINTENANCE OF MONUMENTS.

(Based on the Reports of the Sub-Division Officers).

The annual reports in respect of the repairs and maintenance of the ancient monuments in the State have been received only from the Chitaldrug, Shimoga, Hassan, Kolar, Bangalore and Mysore Districts. The Deputy Commissioner, Mysore, has informed that the reports from the Sub-Division Officers of Mysore and Nanjangud, have been called for and will be forwarded on their receipt. In the absence of the regular receipt of the inspection reports it would be impossible to understand the state and the conservation needs of the monuments. The officers concerned should therefore be requested to be regular in sending up their reports in future.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION.

The four ancient monuments in the Chitaldrug Sub-Division, namely, the Rock-cut temple at Rāmadurga in the Chellakere taluk, and the three inscriptions of Aśoka in the Moḷakālmuru taluk, are all reported to be in good condition. But it is said that the masonry work below the Basava at Rāmadurga requires some repairs.

DAVANGERE SUB-DIVISION.

The Jain Basti at Heggere is said to be in good condition. In respect of the Īśvara temple at Ānekoṇḍa an estimate for Rs. 835 is reported to have been sanctioned and the work entrusted to the P. W. D. The work is not yet taken up. The condition of the Hariharēśvara temple at Harihar is said to be satisfactory. The Īśvara temple at Nandiguḍi requires repairs and the sanctioned estimate is reported to be pending with the P. W. D. The Īśvara temple at Nanditāvare is reported to be in good condition.

SHIMOGA DISTRICT.

All the institutions in the district are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for repairs to the Kēdārēśvara temple and the Bhērūṇḍēśvara pillar at Belagāvi, to the Trimūrti-Nārāyaṇa temple at Bandalike and to the Bastis in Narasāpura in Shikārpur taluk have been called for. A sum of Rs. 1,880 has been sanctioned for the repairs of the Chandraśāla at the Rāmēśvara

temple in Keladi and it is reported that the work will be taken up early. An estimate for Rs. 100 for repairs to the Mallikārjuna temple at Keladi is submitted for sanction. A sum of Rs. 150 has been sanctioned for fixing a tablet in the durbar hall of Śivappa Nāyak at Nagar and the Executive Engineer is requested to take further action in the matter.

Repairs.—During the year under report repairs are reported to have been effected to the following institutions :—

- | | | |
|-------------------------------|------|---|
| 1. Rāmēśvara temple at Kūḍli | .... | Work is in progress |
| 2. Fort, Kavaledurge | .... | Do |
| 3. Dēvaganga Ponds, Nagar | .... | Work completed |
| 4. Shaji's Tomb, Hodigere | .... | Work almost completed |
| 5. Chintāmaṇi Narasimatemple, | .... | Work is in progress |
| Kūḍli. | | |
| 6. Fort, Nagar | .... | It is reported that the work will be taken up during 1943-44. |

HASSAN DISTRICT.

The Sub-Division Officer, Hāssan, inspected the monuments at Chennarāya, paṭṇa and the bastis at Śravanabelagola. The Sub-Division Officer, Saklēśpur inspected the Chennakēśava temple at Bēlūr, the Hoysalēśvara temple at Halebīd and the Chaṭṭēśvara temple at Chaṭchathalli.

KOLAR DISTRICT.

CHICKBALLAPUR SUB-DIVISION.

Among the monuments inspected by the Sub-Division Officer in this Sub-Division, the following are mentioned :—

1. Sri Venkaṭaramaṇasvāmi temple, Ālambagiri.
2. Raṅganātha temple, Bodagānahalli.
3. Hazrat Hussain Shah Darga, Hirebidnūr.
4. Amaranārāyaṇa temple, Kaivāra.
5. Yōganandīśvara temple, Nandi Hills.
6. Tipu Sultan's Palace, Nandi Hills.

BANGALORE DISTRICT.

Only the Amildar, Dēvanahalli, has sent in his report of inspection in connection with the Vēṇugōpāla temple at the place, which is a minor Muzrai institution and

an ancient monument under Class III. It is reported that the temple is kept clean and tidy.

MYSORE DISTRICT.

MYSORE SUB-DIVISION.

The Mahalingēśvara temple at Varuṇa, Mysore taluk, which is a second class Ancient Monument is stated to be in urgent need of repairs. The wooden dhvaja-stambha of the temple is reported to have fallen down. It is recommended that it may be replaced by a stone one.

The Siḍilu Mallikārjuna temple on the hill at Beṭṭadapura, Periāpaṭṇa taluk, is not on the conservation list. But it is stated to be a major Muzrai institution and an important temple deserving of such inclusion in the second class. The main temple is throughout leaky and requires urgent repairs.

The Śrī Rāmānujāchārya temple at Sāligrāma, which is a second class Ancient Monument, is said to be in a good state of preservation. But the compound is stated to be full of jungle growth and the gōpuras of the structures are said to be overgrown with rank vegetation.

NANJANGUD SUB-DIVISION.

The Kēśava temple at Sōmanāthpūr, which is a first class Ancient Monument, is stated to be in need of repairs. The matter is under correspondence.

The Kīrtinārāyaṇa temple at Talkāḍ, a second class Ancient Monument and a major Muzrai institution, is stated to be in a dilapidated condition. The work of its repairs is reported to have been taken up by the P. W. D.

The Vaidyēśvara temple at Talkāḍ, also a second class Ancient Monument and a major Muzrai institution, is stated to be neat and tidy now, having been repaired recently. The repairs to the roofing and flooring of the temple, begun last year, are still continued.

CONSERVATION OF ANCIENT MONUMENTS CARRIED OUT BY THE P. W. D. DURING THE YEAR 1942-43.

The total amount of works for which estimates were prepared in the year 1942-43 was Rs. 36,776. The actual expenditure to the end of the official year was Rs. 4,140. The works included repairs and improvements to temples, statues and other buildings of historical and artistic value. The following list shows the works which have been completed as well as works in progress and schemes for which estimates have been prepared and submitted to Government for sanction. The estimated amounts for works of conservation and the sums which were actually spent are shown separately.

A. LIST OF SANCTIONED AND STARTED WORKS, MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

		<i>Amount of Estimate.</i>	<i>Outlay during 1942-43.</i>
		Rs.	Rs.
1.	Tippu Sultan's Dungeons, Fort	60	44
2.	Do Palace	958	397
3.	Repairs to Cenotaph, Ulsūr Gate	80	79
4.	Kempegauda Watch Towers	60	12
Total		1,158	532

II. BANGALORE DIVISION.

1.	A. R. of Syed Abraham Tomb at Channapatna.	50	47	13	0
2.	A. R. of Akalsa Khadri at Channapatna	50	43	6	0
3.	A. R. of Close Memorial Hall	12	9	9	0
4.	A. R. of Thimmapparaj Urs Mansion at Channapatna.	100	89	11	0
5.	Strengthening the Fort Wall at Dēvanhaḷḷi	1,587	1,470	4	0
6.	A. R. of Fort Wall at Devanhaḷḷi	60	70	0	0
7.	Renovating Śrī Kailasēśvarasvāmi temple at Dodballāpur.	4,283	581	0	0
Total		6,042	23,11	11	0

III. KOLAR DIVISION.

1.	Śrīpatīśvara temple at Sīti, Kolar District	939	510
2.	Tippu's Palace at Nandi Hills, Chickballāpur.	100	61
3.	Ranganātha temple at Rangasthala	2,040	465
4.	Hyder Ali's Birthplace at Būdīkōṭe, Bowringpet taluk.	20	19
Total		3,099	1,055

IV. MYSORE DIVISION.

	<i>Amount of Estimate</i>	<i>Outlay during 1942-43.</i>
	Rs.	Rs.
1. Urgent repairs to Śrī Divyalingēśvara- svāmi temple at Haradhanalli, Chāma- rājnagar Taluk.	1,640	....
2. Repairs to Śrī Ammanavara Sannidhi of Śrī Lakshmīnarasimhasvāmi temple at Sargūr, Heggadēvankōṭe taluk.	254	237
3. Urgent repairs to Śrī Huliganamaraḍi Pra- sanna Venkatarāmanasvāmi temple near Terakanāmbi, Guṇḍlupet taluk.	1,978	....
4. Improvements to Jumma Masjid at Bhērya, Kṛishṇarājanagar taluk.	437	101
5. Repairs to Śrī Ramānujāchārya temple at Sāligrāma, Kṛishṇarājanagar taluk.	500	....
6. Repairs to Śrī Āñjanēyasvāmi temple at Sāligrāma, Kṛishṇarājanagar taluk.	320	....
Total	5,129	338

V. MANDYA DIVISION.

1. Annual Repairs of Sōmanāthapur temple	180	
2. Do Śrī Saumyakēśavasvāmi temple at Nāgamangala.	137	
3. Repairs to Haviland Arch at Seringapatam	10	
4. Repairs to Obelisk monument at breach of the Fort at Seringapatam.	50	
5. Repairs to Webbs monument at Seringa- patam.	25	
6. Repairs and improvements to Darya Dowlat Bagh at Seringapatam.	528	
7. Do Mūlesingēśvarasvāmi temple at Bellūr.	215	
8. Dungeon discovered by Inman at Seringa- patam.	100	
9. Repairs to Col. Bailey's Dungeon at Seringapatam.	214	
		Total outlay during the year is Rs. 1,628

	<i>Amount of Estimate</i>	<i>Outlay during 1942-43.</i>
	Rs.	Rs.
10. Providing platform all round the Pañchalīṅga temple at Sōmanāthpur.	50	
11. Repairing the car of Śrī Ranganāthasvāmi temple at Seringapatam.	540	
12. Renovation of Gōpuram of above-mentioned temple.	19,141	
13. Urgent repairs to the wheels of the car of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	770	
14. Repairing the gate-way of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	220	
Total	22,180	1,628

MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
1. Improvements to Tippu Sultan's Palace	5,000	Under submission to Government for sanction.
2. Improvements to Prasanna Venkaṭa-ramaṇasvāmi temple.	1,000	
3. Delhi Gate, Fort	500	
Total	6,500	

II. BANGALORE DIVISION.

Nil.

III. KOLAR DIVISION.

	Rs.	
1. Repairs to Mārkaṇḍēyasvāmi temple at Vakkalēri, Kolar taluk.	4,500	Submitted to Chief Engineer.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
2. Repairs to Kaṇvēśvarasvāmi temple at Beḷlūr, Mālūr taluk	2,925	Submitted to Chief Engineer.
3. Veṅkaṭaramaṇasvāmi temple at Guḍibaṇḍa Town.	790	Do
4. Rāmēśvarasvāmi temple at Guḍibaṇḍa	790	Do
Total	9,005	

IV. MYSORE DIVISION.

- | | | |
|---|-------|-----------------------------------|
| 1. Restoration of Śrī Jyōtirmayēśvarasvāmi temple at Sāligrāma, Kṛishṇarājanagar Taluk. | 2,200 | Sanction pending with Government. |
|---|-------|-----------------------------------|

V. MANDYA DIVISION.

- | | | |
|---|--------|------------------------------|
| 1. Improving Pañchaliṅga temple at Sōmanāthapur. | 4,270 | Submitted to Chief Engineer. |
| 2. Improving Śrī Kēśavasvāmi temple at Sōmanāthapur. | 2,800 | Do |
| 3. Installing electric lights to the above | 6,411 | Do |
| 4. Renovation of Sōmanāthapur temple | 10,500 | Do |
| 5. Repairing Śrī Lakshminārāyaṇasvāmi temple at Toṇṇūr, French-Rocks. | 8,065 | Pending with D.C. |
| 6. Repairing the Śrī Kailāsēśvara temple at Toṇṇūr. | 1,485 | Do |
| 7. Repairing the Darga of Syed Sālār Māsud Saheb at Toṇṇūr. | 1,100 | Do |
| 8. Repairing Śrī Sangamēśvarasvāmi temple, Sindughaṭṭa. | 2,000 | Do |
| 9. Providing low parapet wall to the Kalyāṇi at Mēlkōṭe. | 1,660 | Do |
| 10. Repairs to Ādimādhavasvāmi temple at Beḷlūr. | 1,865 | Do |
| 11. Repairs to Lakshminārāyaṇasvāmi temple at Sindughaṭṭa. | 400 | Do |

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
12. Nārāyaṇasvāmi temple at Nāgamāṅgala	900	Pending with D.C.
13. Mallēśvarasvāmi temple at Aghalaya	360	Do
Total	<u>1,36,316</u>	

VI. HEADQUARTER RANGE, MYSORE.

Nil.

VII. TUMKUR DIVISION.

Nil.

SHIMOGA CIRCLE.

I. SHIMOGA DIVISION.

1. Repairing Śrī Mallikārjunasvāmi and other allied temples at Keḷasi, Sāgar Taluk.	300	Submitted to the Chief Engineer.
2. Fixing the inscription stone at the old palace site at Nagar, Shimoga District.	150	Do
Total	<u>450</u>	

VI. HEADQUARTER RANGE, MYSORE.

No work (*vide* Assistant Engineer's Letter No. 328, dated 14-8-1943).

VII. TUMKUR DIVISION.

	Rs.	Rs.
1. Fort at Madhugiri (clearing jungle)	200	52

SHIMOGA CIRCLE.

VIII. SHIMOGA DIVISION.

1. Repairs to Śrī Chintāmaṇi Narasimhasvāmi temple at Kūḍli, Shimoga Taluk.	50
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<i>Particulars</i>	<i>Amount of</i>	<i>Remarks</i>
	<i>Estimate</i>	
	Rs.	Rs.
2. Repairs to Rāmēśvarasvāmi temple, Kūḍli	50	38
3. Repairing Kavale Durga Fort, Tirthahalli	75	72
4. Watch to the Anāntanātha Jain Basti with Brahmēśvara pillar at Mēlige, Tirthahalli Taluk.	24	....
5. Repairs to Maragalale temple near Gudda Koppa.	75	....
6. Repairs to Fort at Hosanagara	50	46
7. Repairs to Devaganga Pond, Hosanagar	20	20
8. Repairs to Jain Basti at Humcha, Hosanagar Taluk.	50	29
9. Repairs to the Fort at Channagiri	50	42
10. Compound wall to Shaji's tomb at Hodigere, Channagiri taluk.	300	129
11. Repairing Śrī Tripurāntakēśvarasvāmi temple at Belagāvi, Shikārpur Taluk.	180	210
12. Fixing a tablet to Sivappa Naik's Fort at Nagar.	146	....
13. Mallikārjunasvāmi temple at Keḷasi, Sagar.	....	....
Total	1,070	....

IX. HASSAN DIVISION.

1. A. R. of Īśvara temple at Arsikere	155	155
2. Providing ancient monument boards to Śrī Chennakēśavasvāmi temple at Sāntigrāma	60	9
3. A. R. of Hoysalēśvarasvāmi temple at Halebīḍ	192	263
4. Kēdārēśvarasvāmi temple at Halebīḍ	120	142
Total	527	559

X. CHITALDRUG DIVISION.

Particulars	Amount of Estimate	Remarks		
	Rs.	Rs.	A.	P.
1. Aśoka's Inscription at Siddāpur, Molakāl- muru Taluk.	20	20	3	0
2. Aśoka's Inscription at Brahmagiri	20	20	0	0
3. Do Jattangi Hills	20	20	14	0
4. Jain Basti at Heggere, Hosadurga Taluk	30	29	7	0
5. Īśvara temple at Nandigudi (Basavaṇṇa temple), Harihar taluk.	220	....	
Total	310	90	8	0

XI. KADUR DIVISION.

		Rs.
1. A. R. of Amṛtēśvarasvāmi temple at Amritāpur.	100	122
2. Repairs to Siddēśvarasvāmi temple at Marle.	45	44
3. Repairing Yūpastambha at Hiremagalūr	15	5
Total	160	171

B. LIST SHOWING THE NAMES OF ANCIENT MONUMENTS AND
TEMPLES FOR WHICH ESTIMATES ARE PREPARED AND
SENT FOR SANCTION.

II. HASSAN DIVISION.

Nil.

III. CHITALDRUG DIVISION.

	Rs.
1. Īśvara temple at Nandigudi village, Harihar Taluk.	450

IV. KADUR DIVISION.

1. Mārkaṇḍēśvara temple at Khāṇḍya	80	Pending with D. C., Kadur.
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PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Ratnapuri.

On the way to the ancient fort of Ratnapuri about 7 miles south-east from Hunsūr and less than a furlong from the ancient fort itself we come across a Darga which is curiously 38½' in length, 4' in breadth and a little over 3' in height, rising in the form of a stepped

Jamalammana Darga. pyramid. At a distance of about 20' to the east of the tomb there is a stone lamp pillar resembling in its shape the pillar in front of Shaji's tomb at Hodigere, Chennagiri taluk, Shimoga District. It is thus very probable that this darga too may belong to about the 17th century A.D., though there is no inscriptional evidence in support of the date. The tomb is a masonry structure calling for no special remark except that it is too long, which fact is traditionally ascribed to the circumstance that Jamālamma who is said to have been interred here was as many feet tall as the length of the tomb. It is said that a certain Khaji, becoming enamoured of her, made such overtures that the lady was driven to kill herself and that while her head was severed it fell a furlong away to the north-west where another Darga-like structure was erected. On examination of the latter structure which is raised in the shape of a stepped obelisk in front of a mound, it appeared probable that the spot marks the site of an ancient battlefield and that the obelisk-like monument is a memorial structure erected to commemorate the heroes who gave up their lives in battle perhaps during the 17th century.

Round about the Darga there is a Muslim graveyard. An *urs* is held during February every year, which is said to be attended by large crowds of people, both Hindu and Muslim.

A little distance to the south-east of the Darga was found a highly mutilated **Saivite Image.** Śaivite image which is seated on a pedestal in sukhāsana, being almost nude excepting only for the girdle round about the waist. The image is four-handed and wears dishevelled hair. The attribute held in the left upper hand appears to be paraśu. The image may represent either Bhairava or Dakṣiṇāmūrti and many have been brought from the ruined Śiva temple inside the fort of Ratnapuri.

At a distance of about a hundred and fifty yards to the south-east of the darga we come across the old mud fort walls of ancient Ratnapuri. There must have been a gateway towards the direction of the Darga. Its situation is now marked by the existence at the spot of two Hanumān temples both

**Fort Gateway and
Hanuman Temples.**

of which appear to hail from the late Vijayanagar period. The outer walls of the temples have been recently built of size stones; but the images are basreliefs depicting the god in the striking attitude. One of the images is intact; but the other is broken into two and the parts are embedded in the back wall of one of the temples.

Facing the Hanumān image which is intact there is a greatly ruined Viṣṇu temple which, judging from the cubical Dravidian type pillars of

Viṣṇu Temple.

the front verandah, appears to date from about the 16th century. It is a granite structure, entirely characterless excepting only for the lintel piece of the navaraṅga doorway bearing the figure of Bālakṛiṣṇa on fours as in the Yamalārjuniya episode. The roof and walls of the temple have collapsed beyond repair and the main cell is empty.

Inside the fort and close by the fort wall on the west, there is a mound marking the site of an ancient Jaina Basti. At present, however,

Jaina Basti Mound.

no part of the old structure remains. Only the granite lion pedestal of the image and the headless soapstone image of the Tīrthankara are lying on the site exposed to the havoc of the wind and the weather. The Tīrthankara is seated in the dhyāna attitude. Judging from the characters of the Kannaḍa inscription on the pedestal, it is possible to assign the image to about the latter part of the twelfth century A.D. The record is a new find and mentions a certain Bhaṭṭārakadēva belonging probably to the Koṇḍakundānvaya and a gachcha of which the name is lost. The lion pedestal indicates that the image is probably of Mahāvīra.

At a distance of about fifty yards to the east of the Jaina basti mound there are to

Narayana Temple.

be found the ruins of a Nārāyaṇa temple whose outer walls, roof and tower as also verandah have completely collapsed. In its original state the temple appears to have consisted of a garbhagriha, an open śukanāsi, a navaraṅga and a front ardhamanṭapa, the last of which had an approach on either side. The outer walls had a row of plain right-angled pilasters only. The main image which is now lying at the back wall of the garbhagriha is of potstone and appears to date from about 1300 A.D. In its ornamental details it reminds us of Hoysala traditions. The head of the image is broken and lost. From the posture of the image (samabhaṅga) it appears probable that god Nārāyaṇa is represented. The prabhāvali of the image which bears the ten incarnations of Viṣṇu is broken and lying inside the garbhagriha.

The temple had originally a mahādvāra which has at present totally collapsed except for the main gateway with its two jambs and lintel piece intact. Some of the pillars which lie in the vicinity have sixteen-sided shafts and wheel mouldings. The area of the temple seems to have originally been enclosed by a high mud compound wall, traces of which can be seen to the right side of the temple. The height of the wall is about 15 feet.

At a distance of about a hundred yards to the north-east of the Nārāyaṇa temple mentioned above there is situated another temple which is dedicated to Śiva. It consists of three cells of which the main one on the west has a brick and mortar vimāna of about the 17th century, the other two cells opening into a common navaraṅga. The outer walls of the temple are raised on a basement consisting of three plain cornices in between which there are inner shallow cornices. The walls are relieved by right-angled pilasters surmounted by the loaf- and biscuit-shaped mouldings as at the temple in Rāghavāpura near Gundlupet. There are also towered shallow niches, one on each outer wall of the main garbhagriha. The turrets above these niches are boat-shaped, having in the centre the representation of a horse-shoe chaitya surmounted by a simhalalāṭa. The main western cell has two śukanāsis of which the outer one is open and is provided with a plain doorway in the north. In the centre of the navaraṅga there are four pillars each of which has a square base and a cylindrical shaft. The līṅga and the other images of the temple are all missing excepting for a rude and short Virabhadra relievo which is lying in the navaraṅga hall. On the face of a pilaster in the navaraṅga is carved in relief the figure of a female devotee with her hands folded. The eaves of the temple are sharp and relieved by plain panels meant for the representation of the kīrtimukha.

Dharmapura.

The village of Dharmāpura which is situated at a distance of about nine miles to the east-south-east of Huṃsūr is known from the inscription Huṃsūr 137 to have formerly consisted of three hamlets, namely, Aridavālke, Būvanahallī and Togaravāḍi, which were constituted into an agrahāra town in 1162 A.D. by the Hoysaḷa general Biṭṭiyaṇṇa and given the name of Dharmāpura. Quite in accordance with the plan of ancient agrahāra towns there are in this village a Viṣṇu temple dedicated to Chennakēśava, a Śiva temple at a distance of about two hundred yards towards the north-east and a tank in proximity to the latter. Architecturally, however, it is the Viṣṇu temple which is more ornate.

CHENNAKĒŚAVA TEMPLE.

The inscription mentioned above, namely, Huṃsūr 137 dated in 1162 A.D., refers only to a grant made to the temple by Daṇḍanāyaka Biṭṭiyaṇṇa. We have therefore to presume that the temple itself was existing at the time the grant was made. And there is no other inscriptional evidence to help us in determining the date of the temple. Hence we have to depend primarily on typological evidence as supplied by the architectural and sculptural peculiarities met with in the temple. Judging from the outside view

of the temple and the navaranga pillars which, in their type, resemble the pillars at the Īśvara temple in Lōkikere (Dāvangere Taluk), it is probable that the date of the temple is about 1100 A.D.

The temple faces east and consists of a garbhagriha, a śukanāsi which was originally open, a navaranga and a porch of one ankaṇa the roof of which has now collapsed and has disappeared (Pl. III, 1).

Outer View.

The porch is entered by a flight of steps flanked by two elephants. The outer walls of the temple are raised on a basement consisting of four cornices of which the first from the bottom is plain, the second has upward dentil projections and indentations at the corners, the third is disc-shaped and the fourth has a row of dentil mouldings. The walls are relieved by turret-bearing shallow niches, turret-bearing single columns and cruciform pilasters (Pl. II, 1). On the outer walls of the śukanāsi and the garbhagriha the niches enshrine small relievo figures of Kumāra and Agni (south), Varuṇa and Vāyu (west), and Hanumān, Kubēra and a three-headed Īśāna, Gaṇapati and Indra (north). Both the garbhagriha and the navaranga are square in plan with flattened sides and indentations as at Chennarāyapaṭṇa and elsewhere. The eaves are straight-sided with a cornice above. The brick and mortar parapet above the eaves is a recent addition. The original parapet and tower, if at all they were existing, have disappeared. Among the turrets appearing on the outer walls the majority have curvilinear outline and are surmounted by kalaśa finials.

The navaranga doorway is beautifully worked with vertical bands of medallion, scroll, pilaster and other ornamentation. Owing to the

Navaranga.

thick coating of *chunām* the details are not clear. The doorway is supported on either side by Vaishṇava dvārapālas, each of whom is attended by figures of chauri-bearers. In the middle of the lintel is a Gaja-Lakshmī group on either side of which are panels of sculptures representing Saḷa in the attitude of killing the mythical lion. Above the lintel there is an eaves-shaped cornice. The four central pillars of the navaranga are all of the same type, each having the cubical, sixteen-fluted and eight-sided mouldings, and wheel-shaped mouldings above. Only the central ceiling is a little deep being raised on two sets of corner stenes with a padma relievo in the middle.

The śukanāsi which, as already said, was originally open has been closed up at some later period by the insertion of a doorway and a

Sukanasi.

lintel piece, both of which appear to have been brought from some ruined temple of the late Hoysaḷa period. The dvārapāla figures on the jambs of the doorway are good works of art; but unfortunately they have been drastically touched up by some inexperienced sculptor of modern times. The lintel piece is exquisitely carved (Pl. II, 2) with high floriated mythical ridden makaras from whose snouts spring forth a foiled garland-like arch the ends of which meet the two sides of a simhalalāṭa in the centre, under which is depicted a

six-handed dancing Viṣṇu attended by figures of Hanumān on the right and Garuḍa on the left and drummers on either side. The six hands of the image hold the following attributes: abhaya, prayōga-chakra (shown in the attitude of being brandished), padma, gadā, śaṅkha and varada. On either side of the image stand female attendant figures, while on the extreme sides of the panel are the figures of the Hoysaḷa warriors holding curved swords and oblong shields. Inside the śukanāsi are placed rude figures of Nammālvār and Garuḍa. The ceiling of the śukanāsi is raised on two sets of corner stones like the navaraṅga ceiling with a low padma pendant in the middle.

The garbhagriha doorway is a typical Hoysaḷa piece with the medallion, pilaster and scroll ornamentation on the jambs and a Gaja-Lakṣmī group in the middle of the lintel. Above the lintel is an indented eaves-shaped cornice surmounted by a row of five

turrets of which those at the extreme sides are curvilinear in design and the rest Dravidian. On the right jamb of the doorway is represented Kōḍaṇḍa-Rāma with his consort Sītā, while on the left is depicted a horse-faced anthropoid figure holding in his two hands ladle (right) and kalāṣa (left). It is not known what figure it represents; it cannot perhaps be Hayagrīva since his attributes as laid down in the Viṣṇudharmōttara are different.

The main image of Chennakēśava inside the garbhagriha stands in samabhaṅga on a Garuḍa pedestal, having a stone prabhāvali which rises in the form of an arch (Pl. II, 3). Including the prabhāvali and the pedestal, the image is about 7' high. The ten incar-

nations of Viṣṇu are carved on the prabhāvali in six circular panels in this order, running from left to right: Matsya; Kūrma and natural Varāha; Narasimha and Vāmana; Paraśurāma and Rāma; Balarāma and Kṛishṇa; Kalki. The main image is beautifully carved with minute details of ornamentation and graceful contour of the limbs. The face wears a pleasing smile with the chin, nose, eyes and lips boldly delineated. Behind the tiara is carved a nimbus whose front face has been carved with two rows of deeply cut petals. The god wears makarakuṇḍalas, necklaces, yajñōpavīta, kaṭibandha and garland-bearing girdles in addition to wristlets, armlets, rings and bhujakīrti. In the four hands of the god are held padma, śaṅkha, chakra and gadā. On either side of the god stand the figures of his consorts; but these are of smaller size.

Bettadapura.

The village of Bettadapura was the seat of a line of Pālleyagārs whose progenitor is said to have been a certain Vikrama Rāya, a fugitive from Dvāraka. His son was Chengal Rāya about whom several curious tales are narrated. For details see

History.

Mysore Gazetteer, Vol. V, p. 644. The dynasty continued till about 1645 A.D. when the place was taken, along with Periyāpatṇa, by the Mysore army under Dalavoy Dodḍa Rāja. Thereafter the chiefs became subordinate to Mysore, till the jagir of Beṭṭadapur was resumed by Tipu Sultan. As indicated by the ruins of the fort walls at the place, it appears that there were two lines of fortification built of both dressed stone boulders and mud and provided with a number of bastions and batteries.

Bettadapura Hill.

To the south-east of the village lies the isolated conical hill with its temple dedicated to god Mallikārjuna called locally Siḍilu Mallikārjuna (Pl. IV, 1). The hill is approached by a flight of about 3,000 steps and the following are the points of interest we come across as we climb up the hill, including those which are situated on either side of the path leading from the village:

1. A Nandi maṇṭapa enshrining Basava on a pillar. The pillars are rude and Draviḍian in type. Probably a 17th century structure.

2. A pond and a maṇṭapa. Inside the latter there is a bull. The maṇṭapa is surmounted by a brick and mortar tower of perhaps the 17th century. The land around this maṇṭapa is being used as a burial ground by the Lingāyats of the place.

3. Āṇjaneya temple and two caves—all of which are described in M.A.R. 1924.

4. A vacant characterless temple with Draviḍian pillars of about the 17th century in the front maṇṭapa. Inside the cell there is the liṅga; but the Nandi has been removed to some other place. The path near this maṇṭapa runs along a brick flooring and the bricks are reported to measure 10" × 10" × 2". The bricks belong probably to the Pālleyagār period.

5. Sūle-koḷa. A large pond overgrown with lantana. Contains no water.

6. Foot of hill. A tōraṇa-gamba, plain in workmanship excepting only for its architrave surmounted by three kalaśas. From the Kannaḍa inscription on the lintel piece it is learnt that a certain Mallājamma caused this gateway to be made and endowed as an offering to the god Annadāni Mallikārjuna. The circumstance that No. 5 is beside the toraṇa-gamba indicates that Mallājamma was a courtesan. Compare also the inscription on the pedestal of the Nandi mentioned under No. 8 below. The path leading to the foot of the hill from this tōraṇa gateway is paved with stone boulders.

7. Gaṇapati shrine facing west. Has a porch of one ankaṇa in front supported on characterless Draviḍian pillars. Inside the cell there are a liṅga and a rude Gaṇapati relievo.

8. Towered entrance gateway built like the mahādvāra of a temple and consisting of two jagalis with cubical pillars of the Draviḍian type. The tower is of brick and mortar, consisting of three tiers and surmounted by three stone kalaśas. On either side of the gateway there are two elephants carved of stone. Towards the

hill side also there are two similar elephants. On either side of the gateway on the outside there are also two small shrines facing each other, one enshrining Chaṇḍikēśvara (right) and the other Mahishāsūramardini (left). At a little distance from the gateway and facing it there are a Nandi maṇṭapa and an uyyāle-kamba. The bull in the Nandi maṇṭapa is of good workmanship and was endowed by Muddumallājamma who is mentioned in the inscription carved on the pedestal of the image to have been the courtesan or *pūnyastri* of Basavayya, son of Doḍḍayya, the Prabhu of Kanikāraṇahalli. The pillars of the maṇṭapa are Dravidian in type having the cubical and sixteen-sided mouldings. On the southern face of the base of the north-east pillar there is the figure (in relief) of a lady devotee standing with folded hands under a trefoil arch. She is perhaps Muddumallājamma mentioned above. On the northern face of the south-east pillar there is a similar panel carved with the figures of a lady and her boy, the latter clad in princely garb.

To the south of the uyyāle-kamba mentioned above there is a Śiva temple facing north. The structure is architecturally unimportant and consists of a main cell with a verandah and pātālāṅkaṇa. The doorway of the main cell is supported by four-handed dvārapāla figures standing cross-legged. On the jambs and the lintel piece a string of rosary beads is carved. On the cubical mouldings of the pillars of the verandah are found the images of devotees, Gaṇapati, liṅga, seated lion, flower, etc.

The image of Mahishāsūramardini in the cell to the south of the entrance gateway is a good piece of sculpture representing the goddess in a vigorous attitude, though the features of the image are rather crude. With one of her left hands the goddess has pulled out the tongue of the buffalo demon, while with one of her right hands she has pierced his body.

Against the north wall of the gateway is an independent stone representation of a seven-hooded Ādiśeṣha shading a liṅga. The hoods wear kirīṭas. Against the south wall of the gateway is a large-sized tortoise.

The image in what is called the Chaṇḍikēśvara shrine is really Virabhadra.

The Dravidian type pillars of the entrance gateway have on their cubical mouldings the relieve figures of the liṅga, bull, devotees, etc. On the northern jagali there is a Nandi and on the southern one there is a pādapiṭha of good workmanship. There is also a stone relieve figure of a devotee placed against the south wall. The inner walls and the ceilings of the gateway were once full of paintings depicting several gods and goddesses as also scenes from the Śaiva Purāṇas. Among such figures and scenes mention may be made of Brahma, many-headed Mahādēva, Śiva as a Yōgi, Vēṇugōpāla, marriage of Śiva and Pārvatī, the visit of Pārvatī to her lord in penance, ten-headed Rāvaṇa praying Lord Śiva for the gift of His Ātma-liṅga, etc. The paintings are already fading and would be lost very soon if they are not properly preserved and copied.

9. The steps leading up the hill commence from the gateway. Nearby there are a Nandikamba to the left, and a maṇṭapa to the right. There is also a tōrana gateway. Many of the steps are carved with figures of devotees and inscriptions giving their names.

10. Another tōrana.

11. Do

12. Between the tōranas Nos. 9 and 10 there is a single boulder containing nine steps.

13. Another tōrana.

14. A maṇṭapa gateway, rude in construction and characterless. Has some crude sculptures representing Nandi, Durgā, etc., placed on the jagalis. The basava in the maṇṭapa is called Dīṇḍugallu-Basava.

15. A maṇṭapa gateway with a tōrana behind. Just opposite to this spot on the south side there are two tors abutting on each other with a very narrow grotto in between them. The tors are called Madavaṇigana-kallu in memory of a story which is narrated as follows: A newly married couple were passing that way when they were caught in heavy rain. They therefore entered the grotto for shelter; but never came out. It is said that Lord Śiva was pleased to absorb them unto Himself. Be the story as it may, the tors produce very clear echo at this spot.

16. Another maṇṭapa gateway having Nandi on both the jagalis.

17. Sankrānti maṇṭapa consisting of three aisles with tall Dravidian pillars. On the Sankrānti day the processional image of the God is brought over here and worshipped. The maṇṭapa is built at the end of the ridge about half way up the hill. In the middle of the maṇṭapa there is a platform meant for the god.

18. Another maṇṭapa gateway with a pond on the north side.

19. A tōrana.

20. A nandi placed in the open. The original maṇṭapa in which it had been enshrined and was called Moḷakālmuri-maṇṭapa, probably because the steps here are very steep and climbing up is too taxing for the knees, has now collapsed.

21. A plain rude maṇṭapa about to collapse.

22. A tōrana.

23. A natural cave.

24. Virabhadra temple. This is a characterless structure of about the 16th century having in its navarāṅga and front verandah Dravidian pillars of rude workmanship. But the image of Virabhadra inside the cell is of good workmanship, the attitude being vigorous and the features boldly outlined.

25. A tōrana and a gateway maṇṭapa.

26. A gateway maṇṭapa with a collapsed tōrana-gamba in front.

27. Way leading to Nārada-tīrtha.

28. Way leading to Nāgara-dōṇe. Between No. 27 and No. 28 there is a large boulder.

29. Outline of a Hanumān figure carved on a boulder to the right of the steps.
30. A rude proportionless Nandi of potstone placed on a pīṭha of hard stone.
31. A gateway maṇṭapa. On a high rocky boulder to its north is set up a pillar bearing a couchant Nandi facing the temple of Mallikārjuna.
32. To the right of the rocky boulder there is a way leading to a natural pool of water called Bāla Gangā tirtha.
33. A gateway maṇṭapa.
34. Entrance to temple enclosure. The jambs have beaded and floral ornamentation.
35. Annadāni Mallikārjuna temple with a compound wall of brick and mortar built on a course of stone slabs placed edgewise. From this summit of the hill a fine view of the country around is obtained.

ANNADĀNI MALLIKĀRJUNA TEMPLE.

Though there are about twenty inscriptions in the premises of the temple, it is a pity that none of them refers to the construction of the original structure. We have thus to fall back upon typological evidence only and the architectural and sculptural peculiarities met with in the monument.

History.

The outer walls of the main temple consisting of a square garbhagriha with a plain doorway, a closed śukanāsi, also with a plain doorway, and a navaraṅga, (Pl. III, 2) are raised on a basement consisting of four plain

Outer View.

cornices, of which the second from the bottom is sloping and provided with dentil mouldings at the corners. The walls are plain but relieved at intervals by right-angled pilasters between whose shafts and their surmounting mouldings runs a middle cornice all round the temple, as in the earlier Chālukya structures in the Shimoga District and the later Ikkēri school of buildings. Owing to the thick coating of chunām on the walls the details of the several basement and other mouldings cannot be seen. Similarly the details of the eaves also are hidden by the roofing of the later verandah of the Pālleyagār period. But it appears in one or two places that the eaves are sharp and plain.

The navaraṅga of the temple has two doorways. That on the east is the earlier one; but that on the south appears to have been put up during the Pālleyagār period. Inside the navaraṅga the

Navaranga.

four central pillars are all of the same type, each consisting of a square base and a cylindrical shaft, of which the bottom has an eight-sided moulding overlaid by a sixteen-sided one and the top having four dentil mouldings at the corners covering a drum-shaped moulding between which and the square abacus above there is a wheel moulding. The stones of the walls, pillars, ceilings,

etc., are all granite. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant inset in a circle in the middle.

The liṅga inside the garbhagṛiha, which is about 2½' high is called by various names: Annadāni Mallikārjuna, Siḍilu Mallikārjuna, Bhūtanātha, Vijayādrinātha, Viṇārpaṇēśa, etc., each name having some mythological story to explain it.

There are many small stone images placed in the navaraṅga (Pl. IV, 2): Virabhadra, Dakṣiṇāmūrti, Gaṇēśa, Saptamātrikas, Kēśava, Bhairava, etc., some of which may be considered good works of art, though all of them may perhaps be ascribed to about the 17th century when the verandah around the temple and the shrine of the goddess were constructed.

Images.

By far the most important, perhaps, among the sculptures in the navaraṅga is the portrait statue of a royal bhakta standing in the north-eastern corner of the hall with the hands folded, the head bent in reverence and the body gorgeously garbed and decked with a wonderful variety of jewellery carved with minute delicacy of detail characteristic of Hoysaḷa workmanship (Pl. IV, 3). The devotee wears an exuberantly carved five-tiered tiara, quadruple pearl ear-rings, rudrāksha and other necklaces inset with diamonds, etc., in addition to the usual armlets, wristlets, rings and a very rich girdle which is gracefully worked with beaded strings and garlands and secured in the middle by a charming simhalalāṭa buckle. He wears also an yajñōpavīta and a flowing chain-like beaded ornament in the upavīta mode. His beard is shaven from below the ears and his whiskers are realistically touched up. He wears a *dhōti* like a *grihastha* and a waist cloth overlaying it. His eyebrows are long and have a graceful curve. His nose is long and straight, while the chin is pointed. His lips are clearly outlined. The canopy under which he stands is pentafoiled and carved in the middle with the figure of a simhalalāṭa. The ridge of the canopy is worked with floral ornamentation represented as issuing out of the long trunks of lions which are shown on the abaci of the pilasters on either side of the devotee. These pilasters are undoubtedly Hoysaḷa in design having the cubical, the bell, vase, wheel and other mouldings. Further the lions on the abaci are shown in the attitude of attacking and being attacked by a person who is represented very much like Śaḷa, the progenitor of the Hoysaḷas. The occurrence of this figure, the workmanship of the sculpture, and the style of the pilasters on either side of the image make it probable that the image represents a Hoysaḷa emperor. The low roof of the temple, the cylindrical pillars of the navaraṅga and the plain right-angled pilasters on the outer walls suggest that the main temple of Mallikārjuna was built during the early days of the Hoysaḷas. But the workmanship of the canopy under which the portrait statue stands suggests a later period, say circa 1300 A.D. If this is the date of the statue and if the image represents a Hoysaḷa emperor, the statue may be identified

with Ballāla III. Unfortunately the image bears no inscription on its pedestal, but a nāgabandha. On the right armlet there is a figure of Virabhadra, and on the left one, a figure of Nandi, while on the kirīṭa there is the figure of a liṅga.

On either side of the navaraṅga doorway the figure of the dvārapālas are crude in workmanship. The verandahs to the south and north of the temple are each six-aisled and the pillars here are all roughly worked, having cubical and eight-sided mouldings.

Verandahs, etc. On the south side of the southern verandah additional maṇṭapas are existing and they perhaps belong to the 17th century. The eastern porch of the Nāyak Kachēri on the southern side has four Draviḍian type pillars having capitals provided with plantain bud hangings. On the cubical mouldings of these pillars are carved relieve figures of Kālingamardana, Umāmahēśvaramūrti with bull, Virāñjanēya, dancing lady, bull, squatting lion, cow licking the liṅga, nāgabandha, etc. The ceiling of the porch is raised on two sets of corner stones. From the middle of the ceiling there is suspended a huge bronze bell.

The shrine of the goddess Bhramarāmbike which is to the north-west of the main temple consists of a single cell and a śukanāsi. In its style of workmanship the image resembles the images of Apītakuchāmbā and Girijāmbā at Nandi. The front hands of the goddess are in abhaya and dāna, while the back hands hold padma.

There is a narrow verandah in front of the temple with a wall running north to south on the east. In the middle of the wall right opposite the entrance of the main temple, is inserted a perforated screen of potstone.

On the northern side of the temple enclosure there is a stone oil mill.

To further east of the temple enclosure and directly opposite the screen mentioned above, there is a huge boulder on which is set up a pillar bearing on its abacus a couchant Nandi facing the main temple.

CROMLECHS NEAR BETTADAPURA.

At a distance of about $2\frac{1}{2}$ miles to the west-north-west of Bettadapura we come across a large expanse of stepped country in continuation of a range of hills called locally Sīte-guḍḍa. This country is bounded on the east by Alpanāyakanahalli, on the west by Tarikallu and Chiknēraḷe, on the north by Huṇisetappalu and on the south by Byāḍara Biliguli. At a distance of about four miles to the place last mentioned there are two villages named Chikka Honnūru and Doḍḍa Honnūru. All over the ridge of the stepped country are found innumerable cromlechs varying in their diameters and consisting not only of single rings of stones but also double ones sometimes (Pl. VI, 1 and 2). In the middle of some of the cromlechs the swastika-like walls of the dolmen chamber are laid bare. In some places the cap stones are visible. The boulders forming the rings resemble those at Hungunda in the

Bowringpet taluk of the Kōlār District. The diameter of the smaller cromlechs is about 10', while that of the larger ones varies from 15' to 20'. It is reported that the surrounding villages like Byāḍara Biliguli, etc., are also full of cromlechs. And they appear to continue right up to Rāmanāthapura and as far west as the western borders of the State. The circumstance that near Beṭṭadapura there are villages called Chikka Honnūr and Dodḍa Honnūr appears to support the theory enunciated in M.A.R. 1941, p. 58, that the authors of these cromlechs might have been prehistoric gold miners.

HASSAN DISTRICT.

Ramanathapura.

LAKSHMĪNARASIMHA TEMPLE.

The temple of Lakshmīnarasimha at Rāmanāthapura is a small plain structure situated just opposite the Paṭṭābhirāma temple. It consists of a main cell and a front maṇṭapa with plain walls and ceiling. But the main image (Pl. V, 2) which is a little above two feet in height including the prabhāvali is of good workmanship and reminds us of the sculptural characteristics of the Mysore school during the period of Chikkadēvarāja Oḍeyar, particularly in regard to the bold outline of features, the contour of the limbs and abdomen, the drapery and the modestly ornamented koḷaga type kirīṭa. The fingers are short and thick, though the posture is erect and graceful. In the four hands of the god are found the following attributes: padma, chakra, śankha and mace (broken). The god is seated in sukhāsana with the right leg placed on lotus and his consort Lakshmī (two-handed) seated on his left lap. The goddess embraces the god with her right arm and holds padma in her left hand. Her breast is secured by a band. Her drapery shows good workmanship. The folds of her sari are disposed as in the images of Apītakuchāmbā and Girijāmbā at Nandi. On the prabhāvali are carved the ten avatāras of Viṣṇu in eight panels from right to left as follows: anthropoid Matsya, anthropoid Kūrma, anthropoid Varāha, Vāmana and Paraśurāma, Balarāma, Kṛishṇa, Buddha (standing like Jina) and Kalki. On the left side of the pedestal a two-handed standing Garuḍa is represented in the attitude of holding the amṛitakalāśa. On the whole, the image speaks well of the standard of art of the period.

PRASANNA SUBRAHMANYEŚVARA TEMPLE.

The Prasanna Subrahmanyēśvara temple at Rāmanāthapura is a large structure built in the Draviḍian style and consists of a garbhagṛiha with a cell on either side and a large mukhamāṇṭapa converted latterly into two compartments and a front

verandah having sixteen-fluted pillars whose shafts are secured in the middle by an eight-sided band. The outer walls are plain and characterless. The main temple is surrounded by a pillared verandah on all the sides, while to the east is the towered gateway. The parapet walls of the temple and of the *prākāra*, as also the tower are built of brick and mortar and consist of the floral, the medallion, the trefoil arch and parrot motifs characteristic of the 17th century. The temple is architecturally unimportant.

But the seven-hooded *Nāga* in the main cell is of large size and is ornamented with a *kirita* on each of the hoods. The sculpture is of good workmanship and shows fine polish over its surface. The coils rising in tiers are boldly shown.

Subrahmanya.

In the southern cell is kept the processional image of the *Lakshminarasimha* temple, while the northern cell is used as the strong room for storing valuable things belonging to the temple.

PATṬĀBHI-RĀMA TEMPLE.

Like the *Subrahmanyēśvara* temple, the *Paṭṭābhi-Rāma* temple is also a structure built in the *Draviḍian* style, but without a tower over the *mahādvāra*. The temple faces east and has a large *prākāra*. The main temple inside the *prākāra* is a plain structure with no ornamentation whether in regard to the basement or the outer walls. It consists of a broad *garbhagriha*, a square *śukanāsi*, a *navaraṅga* divided at present into two compartments and a front verandah of three squares. The pillars inside the *navaraṅga* as well as those of the verandah are *Draviḍian* in type and consist of cubical and eight-sided mouldings as usual. The ceilings are all plain, except that of the *garbhagriha* which is raised on two sets of corner stones with a flat middle.

The sculptures of the *Paṭṭābhi-Rāma* group inside the main cell are impressive in their delineation of features, though the figures are of modest workmanship (Pl. V, 1). The main image of *Rāma* is seated in *sukhāsana* on a *padma-pīṭha* with a *prabhāvali* behind.

The god is two-handed, the right being in the *abhaya* pose with *padma* and the left one embracing *Sītā* who is seated on his left lap. The goddess holds lotus in her right hand while her left hand is hanging down. Her breasts are secured by a band. On the *prabhāvali* the ten *avatāras* of *Vishṇu* are not represented; there is only the representation of a *kīrtimukha* in the middle of the *makara tōraṇa*. The posture of the image of *Rāma* is graceful. The god wears the usual ornaments on his body and limbs as also the *yajñōpavīta* and a flowing garland. His nose is rather long and pointed while the lips show an archaic smile. To the right of the god stands *Bharata* with an umbrella in his hand; to the left stands *Śatrughna* with a flywisk.

Further to left and facing south stands Lakshmaṇa with his hands folded and a bow on his left shoulder. Further to right and facing north stands Āñjanēya, also with the hands folded. The folds of the drapery are indicated by wavy lines, while the kirīṭas, particularly the one worn by the main god, are well worked. The image of Sītā is conventionally represented and is too small. The archaic smile is common to all the images.

The processional image of the temple is a Kōdaṇḍa Rāma group. The image of the goddess in a shrine to the north-west of the main

Metal Images.

temple is called Kanaka Sītā and appears to belong to a period later than the main group of images. Among the other metal images in the temple may be mentioned the following : Rāmānujāchārya, Dēsika, Tirumaṅgai Ālvār, four-handed Lakshmi with abhaya, lotus, lotus and dāna.

BANGALORE DISTRICT.

CHENNAPATNA TALUK.

Honganur.

The village of Hoṅganūr which lies at a distance of about four miles from

History.

Chennapatṇa on the Sātnūr road, appears to be an old place dating from the Chōla times. It was converted into a full agrahāra town during the Chōla or Hoysala period with a Vēṇugōpāla temple in the south and a Rāmēśvara temple in the north-east and a large tank in the east.

VĒṆUGŌPĀLA TEMPLE.

The Vēṇugōpāla temple is a plain structure of stone constructed during the late

General Description.

Vijayanagar period with a towerless mahādvāra. The main shrine has a garbhagṛiha, a śukanāsi, a navaraṅga of four octagonal pillars and a porch having sixteen-sided pillars. But the image of Gōpāla playing on the flute is beautiful, though along with its stone prabhāvali it appears to be of the Vijayanagar period. The god has his hair disposed in the form of a jaṭāmakuṭa.

LAKSHMI TEMPLE.

The Lakshmī temple which stands to the right of the Gōpāla temple is a pre-Hoysala structure. The six pillars of the maṇṭapa bearing Chōla inscriptions and the small doorway of the temple are interesting. The pillars are round with early type of bell, vase-shaped, wheel-shaped and round small mouldings. But the image of Dēvi appears to be of the late Vijayanagar times.

RĀMĒSVARA TEMPLE.

To the north-east of the Vēṇugōpāla temple and near the tank stands the Rāmēśvara temple with a garbhagriha, a śukanāsi, a four-pillared navaraṅga and a porch of two pillars, all of granite.

General Description.

The porch pillars are cylindrical and plain, but the navaraṅga pillars are round with corner hoods, tasselled, cylindrical and vase- and wheel-shaped mouldings and elegantly designed mango drops. The liṅga is dark and medium-sized with a flat top. In the navaraṅga there are two sculptures of Gaṇēśa of fine Hoysala workmanship and a beautiful group of the Saptamātṛikas with Virabhadra and Gaṇēśa guarding the group.

MYSORE CITY

PAINTING OF THE BATTLE OF KURUKSHETRA

BY THIPPAJEE

AT THE JAGANMOHAN PALACE CHITRASALA

(Pl. I.)

In the Palace Chitraśāla at the Jagannōhan Palace, Mysore, there is a framed water colour painting of 2'-6" × 2'. At the left hand bottom corner of it, in the margin, are the following words in misspelt English "Dran by Thippajee, Chitrgar, Shikarpur, 3-8-'88". Since J. Whatman's drawing paper has been used along with, perhaps, modern instruments like the bow-pen, crowquill, compasses, etc., in addition to materials like the Indian ink, Chinese white and some other colours of probably foreign import, it is highly probable that the date is 1888.

It is apparent also that the artist was a man coming from a hereditary family of painters belonging to Shikāripur. He must have been patronised by the Mysore Court for which presumably he painted the picture; but his traditions appear to have been those of the architects of the North Shimoga District well known as the Guḍikāras, slightly influenced by western technique.

The picture belongs to the late Mysore School of the Karnātak style of painting as existing in the latter part of the 19th century. The style corresponds to the Rajput style of Northern India and was developed under the Vijayanagar Empire and patronised at the courts of the numerous principalities of South India including Mysore and Tanjore.

The style flourished at the Mysore Court in the days of Kṛishnarāja Wāḍiyar III and numerous paintings of the 19th century in that style are still available in Mysore.* This late Mysore School is characterised by the great attention paid to every part of the picture and the masterly craftsmanship shown in executing the minute details in line work. The artists appear to have been specialists in miniature painting and in ornamental design.

The mode of painting is *tempera* and among the colours used some were perhaps prepared by the artists themselves locally. In the present picture some later artist appears to have applied rather indiscriminately a strong white paint resembling Chinese white to the faces of Kṛishṇa and Arjuna, their umbrellas

* Cp. The Mural Paintings at the Jagannmohan Palace, Mysore—M.A.R. 1938, pp. 47-71

and their horses, thus bringing them into undue prominence. Barring this jarring effect the picture is a beautiful one of an extraordinary high class and of great artistic value.

The picture shows the commencement of the battle of Kurukshetra or the Mahābharata battle when Kṛishṇa taught Arjuna the philosophy of action as given in the Bhagavadgita. In the central field are two chariots, on one of which is kneeling, ready for action, the venerable Bhīshma, the grand uncle of the Pāṇḍavas and Kauravas, who was also the Commander-in-Chief of the Kaurava army. His identity is established by the palm-tree crest or 'Tāladvaja' under which he kneels.

Opposite to him, in a chariot drawn by four white horses and under the Hanu-mān crest kneels Arjuna, the great archer hero of the Pāṇḍavas with his weapons thrown down and his hands folded. He is intently listening. On the driver's seat is seated Śrī Kṛishṇa holding the reins of the horses with his left hand and explaining his philosophy to Arjuna. His right hand which holds the whip is raised in exhortation and the whole group is extraordinarily expressive. Around the two chariots are the two great armies arrayed against each other. A noteworthy group at the top of the picture consists of the Pāṇḍava and the Kaurava leaders facing each other, with the terrible Bhīma, looking almost like a Rākshasa, ready to rush upon his foes with an uplifted mace.

On the whole the picture is one of great interest, since its subject is one of the most interesting in Hindu mythology and its execution is exquisite.

PART IV—NUMISMATICS.

The following six coins were purchased from the Provincial Museum, Lucknow, during the year:—

1. A billon coin of Ghiyasud din Balban (I.M.C. 156).
2. A copper coin of Ala-ud-din Muhammad Shah II of Delhi (I.M.C. 227).
3. A billon coin of Ala-ud-din Masud Shah : (Rev : Chauhan Horseman with Masud Shah) (Nelson Wright D.M.C. 214-B).
4. A silver coin (Ādivarāha type) of Bhōjadēva I (840-90 A. D.) Gurjara Parihara King of Kanauj (Smith, I.M.C. 241) :
Obverse : Two-line inscription reading—

Sṛimad Ā
di Varāha

Reverse : The boar incarnation of Viṣṇu standing to right.
5. A gold coin of Gōvinda Chandradēva of Kanauj (1104-1155 A.D.).
6. A copper coin (debased type) of Vāsudēva :
Obverse : King standing facing.
Reverse : Śiva and bull. No Legend.

Thirteen coins, as mentioned below, were purchased from the Archaeological Department, Gwalior State :—

COINS OF THE NAGA DYNASTY.

1. A copper coin of Bhava Nāga (New Type) :
Obverse: Bull walking to right.
Reverse: Legend and triśūla.
2. A copper coin of Bhīma (C.M.I., Pl. II, 15):
Obverse: Peacock to left.
Reverse: Legend in two horizontal lines (incomplete).
3. A copper coin of Brihaspati (C.M.I., Pl. II, 18):
Obverse: Recumbent bull to right.
Reverse: Legend.
4. A copper coin of Dēva (C. M. I., Pl. II, 24):
Obverse: Wheel with spokes.
Reverse: Legend.
5. A copper coin of Gaṇēndra (C. M. I., Pl. II, 20):
Obverse: Bull walking to left.
Reverse: Legend.

6. A copper coin of Prabhākara (New Type):
Obverse: Bull to left.
Reverse: Legend.
7. A copper coin of Skanda (C. M. I., Pl. II, 16):
Obverse: Peacock.
Reverse: Legend (indifferent); two upright strokes.
8. A copper coin of Vasu (New Type).
Obverse: Peacock.
Reverse: Legend (indifferent); two upright strokes.
9. A copper coin of Vibhu (New Type):
Obverse: Bull walking to left.
Reverse: Legend and goad.

INDO-SASSANIAN COINS.

10. A billon coin of Gadhaiya—Circa 9th century A. D. (C. M. I. Pl. VI, 16)
Obverse: Śrī and dots.
Reverse: Altar with attendants.
11. A billon coin of Mihira Bhōja of Kanauj (C. M. I., Pl. VI, 21):
Obverse: Boar standing to right.
Reverse: legend.

COINS OF THE SULTANS OF DELHI.

12. A copper coin of Alaud-din Mahammad Shah II Khilji—A. H. 714
(I. M. C. No. 225)
13. A billon coin of Ghiyasuddin Taghlak—A.H. 722 (I. M. C. No. 284).

A set of 39 and another of 24 gold coins were discovered during the year in the Kolar District. They are being studied in detail and steps are being taken to acquire them for the Archæological Office Museum.

Through the Curator, Mysore Government Museum, Bangalore, six copper coins were received for examination. These coins belong to the Kushan dynasty and their types are already known.

PART V—MANUSCRIPTS

“Bengaluru Kempa-rayara yuddha-desagala jayapradada padagalu.”

(Songs in praise of the wars and conquests of Kemparāya of Bangalore).

There is, at the Government Oriental Library, Mysore, a paper manuscript copy (No. K. B. 281) with the above-mentioned title. The copy which appears to have been prepared during the time of the late Mr. Lewis Rice, consists of six leaves only, written on both sides and the written matter is in verse form purposed to be sung in the ‘Kannāḍa Kāmbōdi’ rāga. The verses or songs are classified under two chapters, with their headings written at the top of the pages as follows:

1. Yimmaḍi Kemparāyara padagaḷu —Yuddha.
2. Do —Dēśajayaprada.

Thus the first chapter deals with the wars of Kempe Gauḍa II of Bangalore, while the second one deals with his conquests. The first chapter contains one pallavi and 19 verses; the second, one pallavi and 39 verses. God Vināyaka, Goddess Śārādāmbā and the Guru (of the author) are invoked at the beginning of each chapter. But the name of the author does not appear anywhere. It looks probable that he was a contemporary of Kempe Gauḍa II and perhaps even a court poet in his employ. The original manuscript from which the copy at the Oriental Library is transcribed, appears to have been written during the earlier half of the 17th century or at any rate shortly before 1638 A.D. since about this date Kempe Gauḍa II was ousted from Bangalore and compelled to retire to Māgaḍi, which fact is not mentioned in the manuscript under review and since of the two dates mentioned in the manuscript the latest appears to correspond to 1635 A.D.

Though the manuscript is a small one, it appears to be historically useful in view of the fact that much is not known about Kempe Gauḍa II, particularly in connection with the part played by him in establishing the power of his suzerain, the Vijayanagar emperor Venkaṭarāya II at Penukoṇḍa.

The first chapter details the wars of Kempe Gauḍa. It begins with an invocation to God Vināyaka, the Goddess Śārādāmbā and the Guru, as already mentioned. The pallavi of the song reads:

ದಕ್ಕಿ ತೋ ನಿನಗೆ ಪಂಥ

which means that Kempe Gauḍa was able to accomplish the oaths he took, evidently to gain victories in the wars he undertook.

Next, the titles of the chief are given in the form of a verse. They are as follows:—

1. Rūpa-jayanta (unequalled in being handsome);

2. Dikkenṭara-vijasa-gampa (one who was able to make the eight directions tremble at his successes);
3. Maṇḍala-pati (governor or chief of a province);
4. Venkaṭarāyara-bhuja-daṇḍa (the chief support of Venkata Rāya II, evidently the Vijayanagar king, who was ruling from Penukoṇḍa);
5. Svāmīdrōhara-gaṇḍa (a terror to traitors);
6. Chikka-rāya (probably means that he was next only to the Vijayanagar sovereign in importance. The title also seems to distinguish him from his father Hiriya Kempa or Kempe Gauḍa I).

WARS OF KEMPE GAUḌA II.

An account of the wars of the chief is next given, in the following order:—

A certain Aiyama Gauḍa is said to have captured by malice, the fortresses, the treasures, elephants, horses, and the territories belonging to Khandendudhara and to have boasted that there was none equal to him in prowess. Kempe Gauḍa sent words of advice which were disregarded, whereupon he marched against him, surrounded Kōlāla, ransacked the entire country, captured the enemy's army and struck terror into the hearts of the chiefs so much so that they thought of him as being unequalled in all the three worlds.

Having conquered the strong fort of Balagoṇḍanahalli and slighting the confederacy formed by the alien chiefs, he besieged Hoskōṭe and conquered it. Thenceforward he strengthened four fortresses (including Bēṭerāyanaguḍi), provided them with cannons and harassed his enemies so that his good fame spread throughout the Karnāṭaka country.

Having collected a formidable army consisting of elephants and valiant warriors, he repaired to Penugōṇḍa where he won the approbation of the emperor Venkaṭarāya and was offered his protection.

Thereupon he set out on a military expedition. He first encamped to the east of the tank at Ballālapura where he gathered together the neighbouring chiefs. With the latter he marched to besiege Hoskōṭe, following Venkaṭanripa. (It would appear that the Vijayanagar king led the expedition himself against Hoskōṭe and that Kempe Gauḍa II, like so many other subordinate chiefs, took part in the expedition). The army encamped on the northern side of Hoskōṭe and besieged the fort. The battle that was fought was very severe. The enemy, being struck with terror, was routed and the place was taken on Sunday, the eleventh day of the bright half of Kārtika in the year Parīdhāvi corresponding to Sunday, 25th October 1612 A.D., whereupon the enemy submitted and was given protection. Kempe Gauḍa thence returned to Bangalore in great glory.

Before long he was again sent for by the Vijayanagar sovereign at whose commands he set out on another military expedition which was well equipped with men and

money. At this time Ananta Rāja, Makara Rāja, Yāchama Nāyaka, Jagga Rāja, Jagadēva Rāya, Timmendra, Rangappa of Sira, Bhaira II, Daḷvoy Chunchanna, and other powerful chiefs collected together a great army and encamped at some distance from Bangalore with the idea of besieging the place. But Kempe Gaṇḍa II rose to the occasion and utterly defeated the enemy single-handed, putting them to great loss of men and money. Those who yielded were protected. Every one of the chiefs acknowledged Kempe Gaṇḍa's superiority in power and prowess and implored for peace. The besiegers then withdrew in the way they had come. The news of the success of Kempe Gaṇḍa on this occasion spread in all directions and was known at Ginjee, Madhura, Tanjore, Vellore, Chandragiri, Chennapaṭṇa, Śrīrangapura, Nañjarāyapaṭṇa, Bēlūr, Periyāpaṭṇa, Sōde, Sonnalāpuri, Siriyāḷa, Jaḍeya, Ikkeri, Mēlige, Bankāpura, Hāngal, Raichūr, Vijayāpura, Delhi, Benares and Rāmēśvara. (Evidently the last three are purposely inserted just to say that Kempe Gaṇḍa's fame spread far and wide). Thus did Kempe Gaṇḍa II, son of Nāchayakempa, conquer his enemies, satisfy the Vijayanagar sovereign, establish the kingdom of Mummaḍi Tamma bhūpāla, and win the grace of Gangādhara of Kakudgiri, Sōmēśvara of Halasūru and the Sadguru Nañjarājēśvara of Gummaṭapura.

CONQUESTS OF KEMPE GAUDA II.

The second chapter of the manuscript also begins with invocation to Gaṇādhīpa, Śāradāmbā and Gangādhara Liṅga. In this chapter the beginning verse (*pallavi*) runs as follows—

ಧಾರುಣಯೋಧರಾರು | ನಿನಗೆ ಬಳವೆ ವಿರವಿಕ್ರಮ
ಯುಂಮಡಿ ಕೆಂಪದೊರೆಯಾ

“Oh! great hero, Kemparāya II, who is there on the Earth that can oppose you?”

The succeeding verses are addressed to the chief and are in a panegyric style describing how he strived to establish the rule of his sovereign, the Vijayanagar emperor Venkaṭarāya, otherwise called simply as Rāya. Some more titles of the chief are enumerated in the verses, among which Yelahanka-nāḍa-vara-śāsanōddhāra (the preserver of the exalted administration of Yelahankanāḍ), sangrāma pāṭhiva, etc., are mentioned. Seeing that the Vijayanagar throne was now in want of support and that the neighbouring chiefs (*i.e.*, the Pāleyagārs) who had become turbulent and were quarrelling among themselves with a view to extending their own territories, had now besieged Penugonḍe itself, Kempe Gaṇḍa II set upon himself the task of giving aid to his sovereign. Accordingly he sent messages, etc., through his ministers and invited the emperor secretly to his place. The emperor lost no time in following his advice and set out with a well equipped army consisting of elephants, horses, camels, and infantry. Among the chiefs who now assembled in the presence of Venkaṭadēva Rāya were: Timma Rāja, Rangapati Rāja, Mākārāja, Venkaṭarāja of

Nandyāla, Śrī Rangapati Rāja, Timmanāyaka of Veligōte, Venkatappa Nāyaka of Dāmerli, Cheluva Venkaṭa Nāyaka of Rāveḷa, Rāmabhadra-nripa, Dalvoy Pāpayya, Krishnama of Pavaḷa (? Pāvugaḷa), Nīraṇēndra of Chavara, Jagalēvarāya, Chikka-
-āya, Tammaya Gaḍa, etc. Besides these chiefs, there were many notable warriors,
-ollowers, rāyarāhutas, wise ministers, and others. All of them were received
according to their rank.

The combined army of the various chiefs who rallied to the standard of the emperor marched forth and encamped at the entrance to the valley of Nelipaṭṇa. From thence the chiefs proceeded and encamped at Kōgileri where they secretly conferred with their emperor regarding their further activities. Thereafter the army arrived at Bētamaṅgala from where the emperor sent word to Kempe Gaḍa II requesting him to join them. The latter being accompanied by Timma Nāyaka of Kereyūr, the chiefs of the neighbouring territories, the chief of Hoskōte, Jēna Bhairava of Dēvaṇḍahallī, Bhairēndra, the chief of Chikkaballālapura, the chiefs of Mysore and Māsti, Chandrasēkhara of Hosavūr, Yerrēndra of Bāgalūr and others, met the emperor in state and paid his tribute of loyalty.

The army then marched as far as Ballālapura subjugating the country and proceeded forward to Hiriya Ballālapura whose chief readily submitted to the authority of the emperor, paying tribute. Bālayya of Palavaḷḷi was sent for and given some territories in appreciation. The army thence marched forward and encamped at Mudigere whose chief Bālālōchana received the blessings of the emperor. At the next encampment at Kaḍakatūr, the chief Raṅgendra was sent for and rewarded. Thus did Kempe Gaḍa bring the various Pāleyagārs under the control of the emperor, one after another, establishing finally his authority at Penugonḍa and crowning him on the 5th lunar day of the bright half of Māgha in the year Bhāva corresponding to the 13th January 1635 A. D.

Kempe Gaḍa II gave his strong support to the empire and made every effort to ensure the regular payment of tributes from the subordinate chiefs. Even the chiefs of Mysore were sent for and rewarded so that they might also respect the Vijayanagar empire. When the emperor Venkatadēvarāya asked Kempe Gaḍa to redeem the territories that belonged to the empire, the chief lost no time in marching forth all round like a Bhīma in battle in the company of many vassal chiefs. He invaded the territories of Vasantanripa who, being unable to withstand his strength, readily yielded to his authority in entire submission. Thence he marched against Maleya Hampa and besieged his fort and city. Haṇḍeya Hampa was struck with terror and at once submitted to the authority of the emperor seeking the protection of Kempe Gaḍa. The chiefs in all the eight directions including those of Delhi, Shahpur, Gulbarga, Bijapur, Warangal, and Hamma became afraid of the prowess of Kempe Gaḍa and acknowledged that he was the most indefatigable in the whole world. The mere mention of his name would strike them with terror and they

would readily come forward with tributes, professing their subordination to him. And Kempe Gauḍa, too, would grant them pardon.

Repairing Vutakūra Pālya with ease the chief conquered the territory of Bijāvāra whose ruler Chikkappa II was pardoned on submission. Hosūr was similarly overrun and annexed. Rāṇa Bhairava, its chief, approached begging for protection and being pardoned was reinstated as a vassal of the empire.

Seeing that the villages granted to the god Gangādhara of Kakudgiri had lapsed, Kempe Gauḍa made representations to the emperor and had them restored to the god permanently.

For the services he rendered to the empire in redeeming the territories and subjecting them to the authority of the emperor, and for making the throne of the sovereign secure, the emperor bestowed upon him the titles “*ಸ್ಯಾಮಿದ್ರೋಹರ ಗಂಡ*” and “*ಅರಿಯಾಧೀರುಂಡ*” and showered upon him various gifts consisting of the umbrella, flywhisk, garlands, horses, elephants, etc. On his return journey to Bangalore, Kempe Gauḍa stopped for a time at Kolālagere enjoying the hospitality of its chief.

The concluding verses are all in praise of Kempe Gauḍa and describe how he was received at the capital which had been specially beautified for his reception. They also express a wish for his long life and prosperity through the grace of Kakudgiri Gaṅgēśa, Sōmēśvara of Halasur (Ulsūr), Dodḍa Basavēśvara (the Bull in the Basavanagudi temple at Bangalore) and Guru Nanjēśvara. Verse 37 of the chapter gives his father's name as Hiriya Kempa (Kempe Gauḍa I) and his mother's name as Channāmbē. The last verse extols him for his having made the Vijayanagar throne secure.

PART VI—INSCRIPTIONS.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

1

The Durmmāya copper plate grant* of the Kadaimba king Ravimahārāja found in the possession of Mr. Ankalappa Mahādēvappa at Kāṣipura, Māyakonda hobli. [Plate VII, 1.]

Three plates ; lion seal.

Size 7" × 2".

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಮಾಯಕೊಂಡ ಹೋಬಳಿ ಕಾಶಿಪುರದಲ್ಲಿರುವ ಮಃ|| ರಾ|| ಅಂಕಳಪ್ಪಳ ಮಹಾದೇವಪ್ಪನ
ವಶದಲ್ಲಿರುವ ಕದಂಬರ ರವಿಮಹಾರಾಜನ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 7" × 2".

I-B—

1. ಸ್ವಸ್ತಿ ಚಿತ್ತಮೃಗವತಾ ವಿಜಯೋಚ್ಚೈಷ್ಠ್ಯಾಮ್ ನೃಪಮಿ ಮಹಾಶೇನ ಮಾತೃಗಣಾನುದ್ಧಾತಾ
ಭಿಷಿಕ್ತಾನಾಮ್ ಮೂನವ್ಯನ
2. ಗೋತ್ರಾಣಾಮ್ ಹಾರಿತಿ ಪುತ್ರಾಣಾಮ್ ಪ್ರತಿಕ್ತಸ್ವಾದ್ಧಾಯ ಚರ್ಚಾಪಾರಾಣಾಮ್ ಅಶ್ರಿತ
ಜನಾಮ್ ನಾಮ್
3. ಕದಮ್ಬಾನಾಮ್ ಅಶ್ವಮೇಧಾವಧೃತಸ್ತಾನವವಿಕ್ರೀಕೃತಾನ್ಯಯಾನಾಮ್ ತ್ರಿವರ್ಗಸಮ್ಪನ್ನಾ
4. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ||-ದುರ್ಮಾಯಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾದ್ಧೃಂಷಣ್ಣಿ ವರ್ತನೀ||
5. ಆಸನ್ನಿ ವಿಪಯೇ ಕರಣ್ಯಾಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನೀ| ಅಭಿವೃದ್ಧಿಗ್ರಾಮೇ ಚತುರ್ಥ ವರ್ತನೀ|

II A—

6. ಆನೆಗಲ್ಲಗ್ರಾಮೇ ದ್ವಿವರ್ತನೀ|| ಸದತ್ತವಾನ್ವಿಧಿನಾ ವೈಶಾಖ ಪೂರ್ಣಿಮಾನ್ಯಾಂ ಪ್ರತಿಗೃಹೇ
7. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣೌದದೌ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರನರ್ವಮ್|| ಆಶ್ರೇಯಸ
8. ಗೋತ್ರಾಯ ವಿದಿತಕುರೋದ್ಗಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ಥಲಿತ
9. ವೃತ್ತಯೇ ಪರಮ ನಿರ್ಮರಗಾಯ ತ್ರಿಯಮ್ಪಕಸ್ವಾಮಿನೇ|| ಯಜ್ಞಾತಾ ಪಾಲಯಿತಾ ವಾ
10. ಸ ಪುಣ್ಯಫಲಮವಾಪ್ನೋತಿ ಯೋಪಿಹರ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪತ್ನಿ ಮಹಾಪಾತಕ

II B—

11. ಸಂಯುಕ್ತೋ ಭವತಿ ||೧|| ಮೂನವೇಚಪ್ರೋಕ್ತಮ್ ||೧||-
12. ಬಹುಭಿವೃದ್ಧಿಸುಧಾಭುಕ್ತಾರಾಜಭಿನ್ನಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭಿಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮ್
13. ಸ್ವದತ್ತಾಮ್ಪರದತ್ತಾಂ ದಾ ಯೋಹರೇತವಸುಸ್ಥರಾ ಪೆಷ್ಕಿಂ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
ಪಾಯತೇಕ್ರಮಿ²

* Information regarding the existence of this record and a few other copper plate grants at Kaviledurga, Tirthahalli Taluk, and an unread lithic record at Nagar, was kindly given to the Archaeological Office by Mr. H. Deverappa, B.A. (Hons).

¹ ಮಹಾರಾಜ. ² ಕ್ರಮಿ.

14. ಸ್ವಸ್ಥಾತುಂ ನುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಾತ್ಮಪಾಲನಮ್ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಮ್
15. ಅದ್ವಿದ್ವತ್ತಂ ತಿಭಿರ್ಭುಕ್ತಮ್ ಸದ್ವಿಶ್ವ ಪರಿಪಾಲನಮ್ ಏತಾನಿ ಚ ನಿವರ್ತನ್ತೇ¹
ಪೂರ್ವರಾಜಕೃತಾನಿ ಚ||-

III-A—

16. ಅನ್ಯಾಯೇನ ಕೃತಾಧೂಮಿಂ ಅನ್ಯಾಯೇನಚಹಾರತಾ ಹರನ್ಯೋಕ್ತೀಹಾರಯನ್ತ್ಯಶ್ಚ ಹನತ್ಯಾ
ಸಪ್ತಮಂ ಕುಲಮ್
17. ಬ್ರಹ್ಮಸ್ತೇನ² ವಿಷಂ ಘೋರಂ ನವಿಷ್ಯ³ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ತಂ
ಪುತ್ರಪುತ್ರಕಮ್⁴
18. ಬ್ರಹ್ಮಸ್ತೇನತು ಯಚ್ಛಿದ್ರಂಪ್ರಚ್ಯಾದಯತಿ⁵ಮಿಚ್ಛತಿ ತಚ್ಛಿದ್ರಂ ಶತಧಾಧೂಕ್ತ್ಯಾ⁶ ವಿನಾಶಮಧಿಗಚ್ಛತಿ
19. ಬ್ರಹ್ಮಸ್ತಂಪ್ರಣಯತ್ಪುಕ್ತಂ ಶರೀರಂದತಿಲಕ್ಷ್ಯಣ ಬಲೇನಾಕ್ರಮ್ಯಸೌಮಿತ್ರಿದಹತ್ಯಾ ಸಪ್ತಮಂ ಕುಲಮ್
20. ಅಶನಿಹತಮಗ್ನಿದಗ್ಧಂ ಚೋರಹರಂ ರಾಜದ್ವಂ ಪರಿಹುಷಿತಂ ಧವತಿಬಿಲ ಸಾವಶೇಷಂ

III-B—

21. ನಚದ್ರಾಹ್ಮಣಮನ್ಯು ತಾ⁷ ಹತಂ||೧ ಇತಿ ರಾಜ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು :||೧||೧

I-B—

೧. ಸ್ವಸ್ತಿ ಜಿತಮ್ಮಗವತಾ ವಿಜಯೋಚ್ಚಿಕ್ಷಯಾಮ್ ಸ್ವಾಮಿ ಮಾಹಾಸೇನ ಮಾತುಗಣಾನುಡ್ವಯಾತಾ ಮಿಥಿಕಾನಾಮ್
ಮಾನವ್ಯಸ
೨. ಗೋತ್ರಾಣಾಮ್ ಹಾರಿತಿ ಪುತ್ರಾಣಾಮ್ ಪ್ರತಿಹೃತಸ್ವಾಢ್ವಾಯ ಚರ್ಚಾಪಾರಾಣಾಮ್ ಆಶ್ರಿತ ಜನಾಂಭಾನಾಮ್
೩. ಕದಂಬಾನಾಮ್ ಅಶ್ವಮೇಧಾವಭೃತಜ್ಞಾನಪವಿತ್ರೀಕೃತಾನ್ವಯಾನಾಮ್ ತ್ರಿವರ್ಗಸಂಪನ್ನಾ
೪. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ⁸ ||-ದುರ್ಮಾಯಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾರ್ಥಿ⁹ ಪಣಿವರ್ತನಿ ||
೫. ಆಸಂದಿವಿಪಯೇ ಕರಜ್ಜಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನಿ | ಅಲವೂರಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನಿ |

II-A—

೬. ಆನೆಗಲ್ಲಿಗ್ರಾಮೇ ದ್ವಿವರ್ತನಿ || ಸದತ್ತವಾನ್ವಿಧಿನಾ ವೈಶಾಖ ಪೌರ್ಣಮಾಸ್ಯಾಂ ಪ್ರತಿಗ್ರಹೇ
೭. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣೌದದೌ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರಸರ್ವಮ್ || ಆತ್ರೇಯಸ
೮. ಗೋತ್ರಾಯ ವಿಪಿತಕುಲೋದ್ರಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ಥಲಿತ
೯. ವೃತ್ತಯೇ ಪರಮ ನಿಸ್ತಾರಗಾಯ ತ್ರಿಶಂಖಕಸ್ವಾಮಿನೇ || ಯರ್ಪಾತಾ ಪಾಲಖಿತಾ ವಾ
೧೦. ಸ ಪುಣ್ಯಫಲಮವಾಪೋತಿ ಯೋಪಿಹರ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪಂಚ ಮಹಾಪಾತಕ

II-B—

೧೧. ಸಂಯುಕ್ತೋ ಭವತಿ || ಮಾನವೇಚಗ್ರೋಕ್ತಮ್ ||-
೧೨. ಬಹುಭಿರ್ವಸುಧಾಭುಕಾರಾಜಮಿಷ್ಠಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭೂಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮ್
೧೩. ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋಹರೆತವಸುಂಧರಾ ಪಠ್ತಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಘ್ರಾಃ
ಜಾಯತೇಕ್ರಮಿಃ
೧೪. ಸ್ವನ್ಧಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಾತ್ಮಪಾಲನಮ್ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಮ್
೧೫. ಅಙ್ಗಿರೈವಂ ತಿಭಿರ್ಭುಕ್ತಮ್ಸದ್ವಿಶ್ವ ಪರಿಪಾಲನಮ್ ಏತಾನಿಚ ನಿವರ್ತನ್ತೇ¹⁰
ಪೂರ್ವರಾಜಕೃತಾನಿಚ ||-

1 ಏತಾನಿನಿವರ್ತನ್ತೇ. 2 ಬ್ರಹ್ಮಸ್ತಂ. 3 ನವಿಷಂ. 4 ಪುತ್ರಕಮ್. 5 ಪ್ರಚ್ಯಾದಯತುಮ್. 6 ಧೂತ್ಯಾ.
7 ಮನ್ಯುನಾ. 8 ಮಹಾರಾಜಃ. 9 ಕ್ರಮಿಃ. 10 ಏತಾನಿ ನ ನಿವರ್ತನ್ತೇ.

III-A—

१६. अन्यायेन कृताभूमिं अन्यायेनचहारता हरन्त्योहारयन्त्यश्च हनत्या
सप्तमं कुलम्
१७. ब्रह्मस्वेन ^१ विंशं घोरं नविषे ^२ विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं
पुत्रपौत्रिकम्^३
१८. ब्रह्मस्वेनतु यच्छिद्रं प्रच्छादयति ^४ मिच्छति तच्छिद्रं शतधाभूक्त्वा विनाशमदिगच्छति ^५
१९. ब्रह्मस्वं प्रणयत्भुक्तं शरीरं दतिलक्ष्मण वलेनाक्रम्य सौमित्रि-हत्या सप्तमं कुलम्
२०. अशनिहतमग्निदग्धं चोरहरं राजदण्ड परिहृषितं भवतिखिल सावशेषं

III-B—

२१. नचब्राह्मणमन्युता ^६ हतं ॥ ल इति राज्याभिवृद्धिरस्तु ॥

Transliteration.

- I-b. 1. svasti jitam bhagavatā vijay-ōchchhringyām Svāmi Mahāsēna mātṛi-gaṇā-
nudhyātābhishiktānām Mānavyasa-
2. gōtrāṇām Hāriti-putrāṇām pratikṛita-svādhyāya-charchchā-pārāṇām āśrita-
janāmbānām
3. Kadambānām Aśvamēdhāvabhṛita-snāna-pavitrikṛitānvayānām tri-vargga-
sampaṇnā
4. śrīmān Ravi-mahārājā ॥ Durmmāya-grāmē griha-vastunā sārddham
shaṇṇivarttanī ॥
5. Āsandi-vishayē Karaṇja-grāmē chaturttha-varttanī ॥ Aḷavūra grāmē chaturttha
varttanī
II-a. 6. Ānegalli-grāmē dvi-varttanī ॥ sa dattavān vidhinā Vaiśākha Paurṇamāsyām
pratigrahē
7. sa dakṣhiṇam sōdakam asya pāṇau dadau prayatnāt parihāra sarvvam ॥
Ātrēyasa-
8. gōtrāya vidita kulōdgamanāya Vēda-pāragāya askhalita-
9. vṛittayē parama-nistāragāya Triyambaka-svāminē ॥ yarpātā pālayitā vā
10. sa puṇya-phalam avāpnōti yōpi harttā hārayitā vā sa pañcha-mahā pātaka
II-b. 11. saṃyuktō bhavati ॥ Mānavēcha prōktam ॥
12. bahubhir vasudhā bhuktā rājabhis-Sagarādibhiḥ yasya yasya yathā bhūmi
tasya tasya tathā phalam
13. sva-dattām para-dattām bā yō harēta vasundharā shashṭhiṃ varsha
sahasrāṇi viśṭhāyām jāyatē krimi
14. svandātum sumahāch-chhakyam duḥkham anyārttha pālanam dānam vā
pālanam vēti dānā-chhrēyōnupālanam
15. adbhir-ddattam tibhir-bhuktam sadbhiścha paripālanam ētānicha nivarttantē
pūrvva-rāja kṛitāni cha ॥

१ ब्रह्मस्वेन. २ न विषं. ३ पौत्रिकम्. ४ प्रच्छादयितु. ५ भूत्वा. ६ मन्वुना.

- III-a. 16. anyāyēna kṛitā bhūmiṃ anyāyēna cha hāratā harantyō hārayantyaścha
hanatyā saptamaṃ kulam
17. brahmasvēna viṣaṃ ghōraṃ na viṣhair-viṣam uchyatē viṣam ēkākinam
hanti brahmasvaṃ putra-pautrikam
18. Brahmasvēnatu yach-ohhidraṃ prachchhādayatimichchhati tach-chhidraṃ
śatadhā bhūktvā vināśam adhigachchhati
19. Brahmasvaṃ praṇayāt bhuktaṃ śarīraṃ dati Lakshmaṇa balēn-ākramya
Saumitri dahatyā saptamaṃ kulam
20. aśani-hataṃ agni-dagdhaṃ chōra-haraṃ rāja-daṇḍa- parihushitaṃ bhavati
khila sāvāśēṣam
III-b. 21. na cha brāhmaṇa manyunā hataṃ ॥ iti rājyābhivṛddir-astu

Translation.

Be it well. Success through the Divine. In the victorious city of Uchchhrīṅgi of the Kadambas, purified by meditation on Svāmi Mahāsēna and the group of the Mothers, of the Mānavyasagōtra, sons of Hāritī, fully versed in the views they had adopted on the sacred writings, mothers of their dependents, of a lineage purified by the final ablutions of the horse-sacrifice, is the illustrious Ravimahārāja, possessed of the three objects of worldly existence (*trivarga*).

Six nivarttanās together with a house and necessities in the village Durmmāya, four nivarttanās in the village Karaṇja belonging to Āsandi viṣaya, four nivarttanās in the village Alavūr (and) two nivarttanās in the village Ānegalli—(these) he granted with the usual rites, on the full-moon day of Vaiśākha, with money and water, free of all imposts, in the hands of Triyambakasvāmi of Ātrēyasagōtra, sprung from a well-known family, well versed in the Vēdas, of blameless conduct and perfectly free from worldly attachment (*paramanistāraṅgāya*).

Whoso protects or causes to protect this (gift) gets the fruit of merit. Whoso resumes or causes to resume this (gift) is guilty of the five great sins. And it has been said by Manu—The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. He who takes away land given by oneself or by others is born in ordure for sixty thousand years. It is with great effort that one makes away a gift, and protecting another's charity is difficult. Between making a gift and maintaining one, maintaining is more meritorious than making a gift. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease. If land is obtained unrighteously or resumed unrighteously, it will slay the family to the seventh generation. The property of Brahmins is a terrible poison. For poison kills one man, while the property of a Brahmin kills children and grandchildren. If one desires to conceal the sin (*chhidraṃ*) of

(taking away) Brahman's property, that sin will develop a hundred-fold and the person will go to ruin. Oh! Lakshmaṇa, if one enjoys Brahman's property with desire (love), it will burn up his body; if it is occupied by force, it will burn up the family to the seventh generation. If something is struck by lightning, burnt by fire, stolen by thieves or confiscated by virtue of a royal punishment, some of it may yet survive. But nothing will survive of what is stricken by Brahman's anger.

Thus, may the kingdom prosper!

Note.

DESCRIPTION.

These plates were found in the possession of Ankaḷappaḷa Mahādēvappa resident of the village Kāṣipura in the Dāvāngere Taluk. He stated that these plates were in his house for a long time. The plates are three in number measuring 7 inches in length and 2 inches in breadth. They are strung on a circular ring, 2 $\frac{1}{4}$ inches in diameter. Soldered to the ring is a seal which is almost circular, bearing the figure of a lion in high relief. The edges of the plates are slightly thickened. The second plate is somewhat thicker than the other two. The first plate has writing only on the back, while the other two plates have writing on both the sides. Five lines are written on each side of the plates except on the front side of the first plate which is blank and the back side of the last plate which has only one line of writing. Each line consists of about 28 letters. The plates are in a very well preserved state. The ring had not been cut at the time the plates were received.

CONNECTED RECORDS.

Out of a number of records relating to the early Kadambas, the following may be mentioned :—

- | | | |
|--|------|----------------------------|
| 1. Beṇṇūr copper plates of Kṛṣṇa-varma II. | .... | E. C. V., Belur Taluk 245. |
| 2. Shimoga plates of Māndhātārāja | .... | M.A.R. 1911, p. 31-35. |
| 3. Hebbāṭa grant of Viṣṇuvarmma | .... | M.A.R. 1925, No. 118. |
| 4. Kōramaṅga plates of Ravivarmma | .... | M.A.R. 1933, No. 1. |
| 5. Nīlambūr plates | .... | E. I., Vol. VIII, p. 146. |
| 6. Sirsi plates | .... | E. I., Vol. XVI, p. 245. |
| 7. Halsi plates | .... | I. A., Vol. VI, p. 25. |
| 8. Halsi plates of Harivarmma | .... | I. A., Vol. VI, p. 28. |

PALEOGRAPHY.

The record is engraved in the Early-Kannada characters. The letters are very well formed and clearly cut. Each letter is from $\frac{1}{4}$ to $\frac{1}{2}$ inch in height except the letters in the last line which are about $\frac{3}{4}$ inch in height. The characters resemble

to a great extent those of Ravivarma's other grants and the Shimoga plates belonging to Māndhātārāja. The test letters *ka*, *kha*, *ba*, *ja*, *ra* are all of about the 6th century A.D. to which period the record belongs. *ra* and *ka* have not completed the loop. Orthographical mistakes are few: *e.g.*, I-b, l. 4 has *mahārājā* for *mahārājah*; II-b, l. 5 has *tibhirbhuktam* for *tribhirbhuktam*, while III-b, l. 1 has *manyutā hatma* for *manyunā hatam*, which might have been the mistakes of the scribe.

LANGUAGE.

The language is Sanskrit throughout and in prose, except for the imprecatory and benedictive verses at the end which are in the śloka metre. The orthographic errors occurring in the inscription are noted in the footnotes under the text.

CONTENTS.

The main purpose of the inscription is to record a grant by the Kadamba king Ravimahārāja to a Brahman named Triyambakasvāmi. The grant consisted of six nivarttanas, a house and domestic necessities in the village Durmmāya, four nivarttanas in the village Karañja in Āsandi vishaya, four nivarttanas in the village Alavūr and two nivarttanas in the village Ānegalli.

The record begins, like the usual Gaṅga grants, with the phrase 'jītam bhagavatā'. The other Kadamba grants which have a similar beginning are Bēlūr 245 (E. C. V) of Krishṇavarṇma II, Shimoga plates of Māndhāta Rāja (M.A.R. 1910, p. 31-35) and Hebbata grant of Viṣṇuvarṇma (M. A. R. 1925, No. 118). The grant was issued at the victorious city of Uchchhriṅgi. Two other kings of the Kadamba lineage, *viz.*, Māndhātārāja, Ravivarṇma's predecessor, and Harivarṇma, Ravivarṇma's son and successor, also have issued grants at the same place. Mr. Moraes is of the opinion that a branch of the Kadambas separated itself from the main line and began ruling the eastern portion of the Kadamba empire from Uchchaṅgi with Kumāravarṇma, father of Māndhātārāja as the founder*. But as Ravivarṇma and Harivarṇma, who belonged to the main line and ruled from Vaijayanti, have also issued grants like Māndhātārāja at Uchchaṅgi, it is possible to infer that Uchchaṅgi was the seat of a viceroyalty and that the Kadamba princes ruled a portion of the kingdom from there during their early days. The fact that Māndhātārāja himself ruled the kingdom from Vaijayanti in his later days confirms this inference.

The donor of the present grant is the Kadamba king Ravivarṇma. The Kadambas are described in the usual way as in other Kadamba grants as having been anointed after meditating on Svāmi Mahāsēna and the group of the Mothers, as belonging to the Mānavyasagōtra, as the sons of Hāriti, as fully versed in the critical study of their sacred writings, as the mothers of their dependents and as of a lineage purified by the

* Kadambakula, p. 36.

final ablutions of the horse sacrifice. But the king has been introduced in the record with neither any genealogy nor any titles. He is merely addressed as 'śrīmān Ravimahārāja'. The only epithet applied to him is *trivargga sampanna* (possessed of the three objects of worldly existence). Since Ravivarman's other records refer to him with a number of titles not mentioned here, it is probable that the grant might have been made in the early days of his reign. Regarding the date, only the name of the month Vaiśākha and the tithi Paurṇami are given. Neither the cyclic year is mentioned, nor the date computed in the Śaka era. Not even the regnal year of the king, as is usually found in the grants of that period, is given. Scholars like Jouveau Dubreuil and Moraes assign Ravivarman to the first half of the 6th century A.D. The present record may belong to about 500 A.D. The characters also appear to belong to the same period.

The lands granted are said to have been situated in the villages Durmmāya, Karañja in Āsandi Vishaya, Alavūr and Ānegalli. Durmmāya is probably the same as Dummi in the Hoḷalkere Taluk of the Chitaldrug District. The exact positions of the other villages are not known. Āsandi is a village in the Kaḍūr Taluk. Ravivarman has granted some lands near Āsandi in his 34th regnal year also (Kōra-manga plates : M. A. R. 1933, p. 109).

The donee is Triyambakasvāmi. He is greatly praised as sprung from a well-known family, as well versed in the Vēdas, as of blameless conduct and as perfectly free from worldly attachment. He appears to have been a Śaiva Brahman. This same Triyambakasvāmi has been granted some nivarttanās of land by Māndhātārāja also (see Shimoga plates : M. A. R. 1911, pp. 31-35).

Ravivarman has granted lands both to the Brahmans and the Jains. His Halsi Plates (I. A., Vol. VI, p. 25) refer to a grant made by him to a Jaina temple. In the present record he has granted lands to a Brahman.

Though a few orthographical errors exist, the record appears to be quite a genuine one.

HASSAN DISTRICT

BELUR TALUK

2

At the town of Bēlūr, on a pillar brought from the fort wall and now kept in the enclosure of the Kēśava temple.

ಬೇಲೂರು ಕೋಟೆಯ ಗೋಡೆಯಿಂದ ತಂದು ಕೆಳಕವ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಒಂದನೆಯ ಮುಖ—

1. ನಮಃ ಕೆಳಕವನಾಥಾಯ ನಯನಾನಂದ ಮೂರ್ತಯೇ ವೇರಾಪುರ

2. ನಿವಾಸಾಯ ಸತ್ಯಜ್ಞಾನಾಯ ವಿಷ್ಣವೇ || ನಮಸ್ತುಂ
3. ಗ ತಿರಕ್ಕುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
4. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
5. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ
6. ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷ | ೧೬೨೯
7. ನೆಯ ಸರ್ವಜಿತ್ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧೦
8. ಳ್ಲು ಶ್ರೀ ಮಚ್ಚೆಂನ ಕೇಶವಸ್ವಾಮಿಯವರ ನನ್ನಿಧಿಯ
9. ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಪುರಾತನವಾಗಿದ್ದ ಸು
10. ರ ಹೊಂನಿ ಮಂಟ

ಎರಡನೆಯ ಮುಖ—

11. ಪದ ಅಂಕಣ
12. ಹದಿನೈದು ಯೀ ತಿಥಿಯಲ್ಲು ಶ್ರೀ ಮ
13. ದ್ರಾಮಾನುಜಾಚಾರ್ಯರ ಪಾದಾರವಿಂದದಲ್ಲಿ ನದಾ
14. ಪ್ರೀತಿಯುಳ್ಳ ಕಂಟಿ ತಿರುಮಲ ತಾತಾಚಾರ್ಯರಿ
15. ಗೆ ಶಿಷ್ಯನಾದ ಬೇಲೂರ ಕೋಮಟಿಗರ ಶಟ್ಟಿ ಮಿ
16. ಥುನ ಕ (ಕು)ಲ ಗೋತ್ರದ ಗಿದ್ದಲೂರಿ ವೆಂಗಿಶಟ್ಟಿಗೆ ಪು
17. ತ್ರನು ವೆಂಕಟಪತಿ ಶಟ್ಟಿಗೆ ಪುತ್ರನಾದ ಊಳಗದ
18. ಭದ್ರಶಟ್ಟಿ ತಿಮ್ಮಪ್ಪನು ನವೀನವಾಗಿ ಮಾಡಿಸಿ
19. ದ ಅಂಕಣ | ೩ ಊರಿಗೆ ಪೂರ್ವ ಭಾಗದಲ್ಲಿ ಯೆಲ
20. ಟಿ ಹೊಳೆ ಸಮೀಪದಲ್ಲಿ ಪ್ರಾಕು ಅಂಗೀರಸ ನಂ
21. ವತ್ಸರದಲ್ಲಿ ನೂತನವಾಗಿ ಮಾಡಿದ ಮಂಟಪ ೧
22. ಕೈ ಅಂಕಣ ೨ ಯೀ ಮಂಟಪದಲ್ಲಿ ಸ್ವಾಮಿಯ
23. ಪರ ಉತ್ಸವ ಚರಪು ಮುಂತಾದ್ದ ಮಾಡುವ
24. ವಿವರ ಮೈಶಾಖ ಶು ೧೩ ದಿವನ ೧ ಅಕ್ಷೀಜ
25. ಶು ೧೦ ದಿವನ ೧ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪಾ
26. . ಪರ್ವ ದಿವನ [೧] ಅಂತ್ರು ದಿವನ [೩ಕ್ಕೆ]

ಮೂರನೆಯ ಮುಖ—

27. ಮಾಡುವ ಸೇವೆಗೆ ನನಗೆ ವಿತ್ರಾರ್ಜಿತ
28. ವಾಗಿ ಒಂದ ತಗರೆ ನಾಡೊಳಗಣ ನಿ
29. ಟ್ತೂರ ಗ್ರಾಮದಲ್ಲಿ ಮಾನ್ಯವಾಗಿದ್ದ
30. ಯೆರಡು ಬಂಡುಗ ಗದ್ದೆಯ ಫಲ
31. ವೆಂನು ಸ್ವಾಮಿಯವ [ರೆ] ಕೈಂಕರ್ಯದ
32. ಸೇವೆಗೆ ವೊಪ್ಪಿಸೆನು | ಸ್ವದತ್ತಾಂ ಪರ ದ
33. ತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾಂ |
34. ಪೆಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಬಾ
35. ಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ
36. ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ |
37. ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದ
38. ತ್ತಂ ನಿರ್ವಲಂ ಭವೇತ್ ||

Transliteration.

First Face—

1. namaḥ Kēśava nāthāya nayanānamda mūrttayē Vēlāpura

2. nivāsāya satya-jñānāya Viṣṇavē ᳚ namas-tu-
3. ga-śiraś-chuṃbi chaṃdra-chāmarā-chāravē trailō-
4. kya nagarārambha mūla-stambhāya Śambhavē
5. svasti śrī Vijayābhyudaya
6. Śālivāhana Śaka varsha 1629
7. neya Sarvajit-samvatsarada Māgha śu 10
8. llu Śrīmach-Chemnakēśava svāmiyavara sannidhiya
9. dakṣiṇa bhāgadalli purātanavāgidda su-
10. rahomne maṃṭa-

Second Face—

11. pada aṃkaṇa
12. hadinaidu yī tithiyallu śrīma-
13. d Rāmānujāchāryara pādāravimdadalli sadā
14. prītiyu᳚᳚a Kaṃchi Tirumala Tātāchāryari-
15. ge śishyan āda Bēlūra Kōmaṭigara Śaṭṭi mi-
16. thuna ka(ku)la gōtrada Giddalūri Veṃgiśaṭṭige pu-
17. tranu Veṃkaṭapati śaṭṭige putranāda ūligada
18. Bhadra śaṭṭi Tiṃmappanu navīnavāgi māḍisi-
19. da aṃkaṇa 3 ūrige pūrva bhāgadalli Yela-
20. chi ho᳚e samīpadalli prāku Āṇḡīrasa sam-
21. vatsaradalli nūtanavāgi māḍida maṃṭapa-
22. kke aṃkaṇa 2 yī maṃṭapadalli svāmiya
23. para utsava cherapu muṃṭādda māḍuva
24. vivara Vaiśākha śu 13 divasa 1 Āsvija
25. śu 10 divasa 1 Makara sāmkrāṃti pā-
26. rvaṭe divasa 1 aṃttu divasa [3 kke]

Third Face—

27. māḍuva sēvege nanage pitrārjita-
28. vāgi baṃda Tagare nāḍo᳚agaṇa Ni-
29. ṭṭūra grāmadalli mānyavāgidda
30. yeraḍu khaṃḍuga gaddeya phala-
31. vaṃnu svāmiyava [ra] kaṃkaryada
32. sēvege voppistenu ᳚ sva-dattāṃ para-da-
33. ttāṃ vā yō harēti vasuṃdharāṃ ᳚
34. shashṭhir varsha sahasrāṇi viśṭhāyāṃ jā-
35. yatē krimi᳚ ᳚ sva-dattā dviguṇaṃ
36. puṇyaṃ para-dattānu pālanāṃ
37. para-dattāpahārēṇa sva-da-
38. taṃ nishphalaṃ bhavēt ᳚

Translation.

Lines 1—4.

Obeisance to Kēśavanātha, a figure happy to the eyes, dwelling at Velāpura, Vishṇu who is truth and knowledge. (Salutation to Śambhu.)

Lines 5—7.

Be it well. On the 10th of the bright half of Māgha in the year Sarvajit, the 1629th year of the victorious Śālivāhana era :

Lines 8—32.

(Along with) the fifteenth ankaṇa of the old Surahonne maṇṭapa to the south of the illustrious Chennakēśavasvāmi's presence (abode)—on this date—ūligada Bhadrasetṭi Timmappa, son of Venkaṭapatiṣeṭṭi, son of Giddalūri Vengishatṭi of the Śeṭṭimithunakula-gōtra, belonging to the Kōmaṭigas of Bēlūr, disciple of Kanchi Tirumale Tātāchārya who has devotion for ever for the lotus feet of the illustrious Rāmānujāchārya, newly constructed three ankaṇas ; two ankaṇas to the maṇṭapa newly constructed in the year Āngīrasa near the Yelachi river to the east of the town—the details of the god's procession and food offerings in this maṇṭapa : one day on the 13th of the bright half of Vaiśākha ; one day on the 10th of the bright half of Āśvija ; one day on the Makarasankrānti *pārvate* day—thus for the service done on [3] days, I have granted for the god's service the produce of two khaṇḍugas of wet land, rent free, in the village Niṭṭūr belonging to Tagare Nāḍ, which had come down to me as an ancestral property.

Lines 32—38.

[Usual imprecatory verses : Land given away by oneself or by others, etc. ; and protecting others gifts is twice as meritorious, etc.]

Note.

This inscription records the construction of a portion of the Surahonne maṇṭapa to the south of the Chennakēśava temple at Bēlūr and another maṇṭapa near the Yelachi (Yagachi) river to the east of the same town of Bēlūr and the grant of two khaṇḍugas of wet land for conducting certain festivals of the god on certain days. The donor is ūligada Bhadrasetṭi Timmappa, son of Venkaṭapatiṣeṭṭi, and grandson of Giddalūri Vengiṣeṭṭi. He is said to have been a disciple of Kanchi Tirumala Tātāchārya, a Srīvaishṇava guru. Tirumala Tātāchārya, however, is possibly a family name and may not be the name of a person. Tātāchārya from whom the family has derived its name was the guru of Kṛishṇadēvarāya.

The date of the record is 1629, Sarvajitu sam. Māgha ba. 10, corresponding to Thursday, 5th February 1708 A. D.

The Surahonne mantapa is not existing at present; but the new mantapa constructed near the Yegachi river still exists. Even the god's procession on the day mentioned in the inscription is said to be still conducted annually.

3

On a viragal kept in the enclosure of the same Kēśava temple.
ಅದೇ ಕೇಶವದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

I ಪಟ್ಟಿ—

1. ಸವಧರದ ಫಲುಗುಣ ಸುಧ ಅಪ್ಪ
2. ರ ದಂದು ಬೆಲುಹೂರ ದೈರಬೋವನ ಮಗ

II ಪಟ್ಟಿ—

3. ವರಾಣಿ ವಿರನಾರಸಿಂಗ ದೇವರಸರ ಮೇಲೆ ನಡೆದು
4. ಲಿ ಆ ದೈಚ ಕುದುರೆಯ ತಿವಿದು ಬಿದ ದೋರನಮು
5. ದ್ವದಲಿ ಆ ದೈಚನ ಹೆಂಡತಿ ಕರಬೋವನ ಮಗ

Note.

This viragal, said to have been found in the fort wall while digging, is broken into two pieces. A few letters at either end of some of the lines are effaced and lost. The inscription records the death of a hero named Baicha who fell piercing the horse of some enemy that had led an attack against the Hoysala king Viranārasingadēva. Baicha appears to have been the son of Bairabōva. His wife was the daughter of a certain Karabōva.

A certain *va rāṇe* is mentioned in the record as having led an attack against Viranārasingadēva. He is perhaps Mahadēva rāṇe who is stated in several other records to have advanced against Narasimha III and to have been utterly defeated (E.C. IV, Ng. 39; V, Cn. 269, etc). If so, the record refers to the famous battle between Mahadēvarāṇe and Narasimha III. The date mentioned in the record is now partly lost and what is remaining, *viz.*, Phālguna śu 8, does not help us in determining the exact date. Since, however, the battle between Narasimha and Mahadēvarāṇe is known to have taken place in A. D. 1271, the present inscription may be assigned to about this date.

4

On a pillar brought from the north fort wall of the same place and now kept in the same enclosure.

ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ, ಕೋಟೆಯ ಉತ್ತರಭಾಗದಲ್ಲಿ ಸಿಕ್ಕಿದ ಕಂಬದಮೇಲೆ.

1. ರೂಪಾರಿಕಲಗ
2. ಹುಣಿಮೂನಿ

Note.

This short inscription on a pillar found in the same fort wall gives the name of a sculptor Haliga. The characters appear to belong to about the 14th or the 15th century. The meaning of the record is not clear. Probably Haliga might have made the pillar.

5

On a slab in the pavement of the platform outside the mahādvāra of the same Kēśava temple .

Grantha and Tamil characters.

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಹೊರಗೆ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.
ಕಮಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1. ಲಾಶಿ ತಿಲವಲಾಶಿ ಕುಲಿವಾಸಾರಾಃ
2. ಪ್ರತಿಸ್ಥಿಪತು

Transliteration.

1. sya dēvasya Kalivāsarāh
2. pratyatishṭhipatu ||

Note.

This is a fragmentary inscription written in Grantha and Tamil characters. This is the first Tamil inscription found so far at Bēlūr. The characters appear to belong to about the 13th century A.D.

The inscription records the installation of some god. The name of the god is lost. A number of images were installed in the prākāra of the Bēlūr Chennakēśava temple at various times and some god might have been installed in the enclosure of the temple during the reign of Sōmēśvara or Narasimha III.

6

At Bēlūr, on a stone set up in the backyard of Govindappa's house. (Top portion is broken).

Size 3'×2½'.

ದೇವಾಲಯದಲ್ಲಿ ಗೋವಿಂದಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

ಪ್ರಮಾಣ 3'×2½'.

1. ಯುತಂ ಜನೇಂದ್ರಪ್ರಗುಣ

2. . . . ದ ದರ್ಪ ನಲೆ ಮಹೇ
3.
4. ನೆಯ್ದುವಂ ನೇಂ
5. ಪೂರ್ವಾಂಕಮ ನೇಟುವಂ ಮಾಣದ ಯ
6. ಮಹೀತಳಕತಿಮುದದಿ
7. ವಿಲೋಕ ಬುದ್ಧೋದ ಭಾಗ್ಯ
8. ನ್ತಂ ದಿವಿಜವಿಭವಮಂ ನನ್ನಮನಾವಿ ಬಮ್ಮಂ || ಪತಿಹಿತವೃತ್ತಿಯೊ
9. ಲವನಪ್ರತಿಮನೆನರ್ ದಿವಿಜಪದಮಂ ಮಹೀಪತಿಯೊಡನೆ
10. ಕೂಡಿ ಪೊಕ್ಕಂ ಚತುರಂ ಮಾನಾವಿ ಬಮ್ಮನ ಅನೆಗಲ್ದ ಭೂಮಿ
11. ಯ ಮುನ್ನಾಲ್ದಂಗಂ ನಲೆ ರಾಕ್ಷಿಯಂ ಮಾಧ್ಯದೇನೆನ್ನಾಲ್ದನೊಡನೆ ನಗ್ಗಮ
12. ನಾಲ್ದ ಯ್ಯನ್ನು ಬಮ್ಮಂ

Transliteration.

1. yutam Jinēmdra-praṇi
2. da darpa sale mahē-
3.
4. neydivam nēm
5. Pūrvāṅkaman ēruvam māṇada ya
6. mahīṭaḷakati mudadi
7. vilōka budha bōdha bhāgya
8. ntam divija-vibhavamam sanda Māsāvi Barmmam || pati-hita-vṛittiyo-
9. līvan apratiman enal divija padamam mahīpatiyōdane
10. kūḍi pokkam chaturam Māsāvi Barmmama ā negalḍa bhūmi-
11. ya munnāḷdamgam sale lākshiyam mādhya dēneṇṭāḷdanōdane
saggama-
12. n āḷda yyandu Barmmam

Note.

The top portion of the inscription is broken and lost. The letters are not deeply carved and are difficult to decipher. A number of letters are worn out and lost. The inscription appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord. This custom was common during the time of the Hoysaḷas. The name of the ruler is lost. The characters appear to belong to about the 11th century A.D. Māsāvi Barma who is highly extolled in the record appears to have been a Jaina by faith since the inscription begins with the praise of some Jina. One Mahāsāmanta Barmmayya is mentioned in E. C. VI, Kd 21. But he was a Śaiva.

7

At Sahavāsihalli, Mādihalli hobli, on a viragal lying in front of Vaḍḍamanṭapa. (broken into two pieces).

Size 4' × 2'.

ವಾದಿಕೆಳ್ಳಿ ಹೋಬಳಿ ಸಹಪಾಸಿಕೆಯಲ್ಲಿ ವಶಪಂಚಪದ ಮುಂದೆ ಎರಡು ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲ.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
2. ಕೊಂಗು ನಂಗಲೆ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಗಲು
3. ಗೊಂಡ ಭುಜಬಳಿ ವಿರಗಂಗ ಪ್ರತಾಪಹೊಯಸಣ ನಾರಸಿಂ
4. ಹ ದೇವರು ದೋರನಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸು

II ಪಟ್ಟಿ (ಎಡಭಾಗ ಹೋಗಿದೆ)—

5. ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿ
6. ತ್ವರದ ಮಾರ್ಗಗೌರಿರ ಬಹುಳ ವಿ
7. ದು ಅಂಡಲೆಯ
8. ಕಾದಿ ತುಳುವಂ ಮಗುಚ್ಚಿ
9. ಅಂಡೆಯನಾಯಕ ಸುರಲೋಕ

III ಪಟ್ಟಿ—

10. ಯಂನ ಕಲ್ಲನೆ

Transliteration.

I Band—

1. svasti śrīman mahāmaṇḍalēśvaraṃ Tribhuvanamalla Talakāḍu
2. Koṅgu-Naṅgale-Noṇambavāḍi-Banavase-Hānugalu-
3. goṇḍa bhuja-baḷa-Vira-Gaṅga pratāpa-Hoyisaṇa Nārasim-
4. ha dēvaru Dōrasamudrada neleviḍinalu su-

II Band—(left portion is broken and lost)—

5. dadim prithvī-rājyaṃ geyyuttami-
6. tsarada Mārggaśira bahula ē-
7. du Āṇḍaleya
8. kādi turṇvaṃ magurchchi . . . la . .
9. Aṃcheya nāyaka suralōka

III Band—

10. yaṇṇa kalla ne

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Koṅgu, Naṅgale, Noṇambavāḍi, Banavase and Hānugal, Bhujabala-Vira-Gaṅga-pratāpa-Hoysala Nārasimha dēva was ruling the kingdom of the Earth at the capital of Dōrasamudra in [peace and wisdom].

On the eleventh day of the dark half of Mārggaśira in the year at Āṇḍale having fought and successfully returned the cows,

Ancheya Nāyaka [went to] the region of the gods yanna erected the stone.

Note.

This vīragal* records the death of Ancheya Nāyaka while fighting in a cattle raid during the reign of Narasimha, the Hoysaḷa king. The titles applied to the king are: the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Kongu, Nangali, Nonambavāḍi, Banavāse and Hānugal and Bhujabala-Vīraganga Pratāpa Hoysaḷa. These titles are applied only to the early Hoysaḷa rulers, *i.e.*, to Viṣṇuvarddhana, Narasimha I and Viraballāḷa II. So it is probable that the Narasimha mentioned in the inscription is Narasimha I. The date originally given in the record is now lost except for the month Mārggaśira and the tithi ēkādaśi in the dark half. It is therefore not possible to know the date definitely. The record may be assigned to about the middle of the 12th century A.D.

8

At the same village, on a vīragal set up in front of the Īśvara temple.

Size 3' × 2'.

ಅದೇ ಸಹವಾಸಿಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳದೇವರಸರ
2. ಮನೆಯ ಪ್ರಧಾನ ಬೀರೆಯದಂಣಾಯಕ

II ಪಟ್ಟಿ—

3. ರ ಬಲುಮನುಷ್ಯ ಚಿನ್ನೆಯ ನಾಯಕನು ಬರ
4. ಸಂವತ್ಸರದ ಮಾಘ ಶುದ್ಧ ಸಪ್ತಮಿ [ಅ]ದಿ ವಾರದ
5. . . . ಮಲಪನ ಕೂಡೆ ಕಾದಿ

Transliteration.

I Band—

1. svasti śrīmat-pratāpa Hoysaṇa śrī Vira-Ballāḷa dēvarasara
2. maneya pradhāna Bīreya daṁṇāyaka-

II Band—

3. ra balumanushya Chiṇṇeya Nāyakanu Khara-
4. saṁvatsarada Māgha śudha saptami [Ā] divārada
5. Malapana kūḍe kādi

* Information regarding the existence of this vīragal and about a dozen more unread records in the Māḍihallī hobli was kindly given to the Archaeological Office by Mrs. M. R. Lakshamma, M.A.

Translation.

Be it well. Chiṇṇeya Nāyaka, warrior of Bīreya daṇṇāyaka, home minister of the illustrious pratāpa Hoysaṇa śrī Vira-Ballāla dēva—on Sunday the seventh day of the bright half of Māgha in the year Khara—having fought with Malapa [died].

Note.

This vīragal records the death of a hero, Chiṇṇeya nāyaka, who was a warrior under Bīreya daṇḍanāyaka, while fighting with Malapa. Bīreya daṇḍanāyaka is said to have been the home minister of Viraballāla. He is referred to in a number of inscriptions (E. C. V. Arasikere 8, 9, 10, 12, 13, etc.) as a minister under Narasimha III. He appears to have continued in the office during the early days of Ballāla III also.

The record is not dated in the śaka era. The details of the date given, viz., Khara sam. Māgha śu saptamī Ādivāra correspond to Sunday the 27th February 1292 A. D. during the reign of Ballāla III.

9

On a second vīragal at the same place.

Size 4' × 2'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎರಡನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—(ಸವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ರಾಜಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿಸ್ಸಂಕಪ್ರತಪಚಕ್ರವರ್ತಿ ಹೊ
2. ವಿಸರ್ ಶ್ರೀವೀರನಾರಸಿಂಗ ದೇವರಸರು ದೋರಸಂಮುದ್ರ
3. ಹೊಳು ಸುಕದಿಂ ರಾಜ್ಯಂಗೈಯವುತ್ತಿರಲು ನಾಡ
4. ಸಿಂಗ ಪನಾಯಕ ನಾಯಕನ
5. ಸಂಮೇತ ಕಾದಿ ದೇವರೋಕಕೆ ಸಂದನು ಮಗಂ
ಇಮ
ಹಾ
ಶ್ರೀ ಶ್ರೀ
ಶ್ರೀ

Transliteration.

I Band—(Completely worn out)

II Band—

1. rāja-pratiṣṭha-chāryya nissamka-pratapa-chakravartti Ho-
2. viśaḷa śrī Vira-Nārasimha dēvarasaru Dōrasaṁmudra-

3. doḷu sukaḍim rājyaṃ geyivuttiralu . . nāḍa . .
4. . . Singapanāyaka nāyakana
5. sammēta kādi dēva-lōkake samḍanu magam-
 ḷa ma-
 hā
 śrī śrī
 śrī

Note.

This record on a vīraḡal set up to the right of the same Īśvara temple at Saha-vāsihaḷḷi, is covered with thick soot. The first band has completely worn out so that a complete reading could not be taken. The inscription records that while rāja-pratiṣṭhāchārya, nissanka-pratāpa-chakravartti Hoysala śrī Viranārasingadēvarasa was ruling the kingdom at Dōrasamudra, Singapa nāyaka, having fought with some Nāyaka (name is lost) died.

Viranārasinga dēva mentioned in the record appears to be Narasimha III, the Hoysala ruler. The record is not dated. Paleographically it belongs to about the end of the 13th century A.D. like the previous record.

10

At the same village Sahavāsihaḷḷi, on a stone lying in a field of Hanumantē-gauḍa (early Kannaḍa characters).

Size 3'×2½'.

ಸಹವಾಸಿ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಹನುಮಂತೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 3'×2½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಪುರುಷಾ ಮಾ
2. ಹಾರಜರ್ ಪ್ರಿತುವೀರಾಜ್ಯಂ
3. ಗೆಯೆ ಲೋಕಗಾಲ್ಲರ ಪೊಸ
4. ಪುರಂ ಬ್ರಹ್ಮದಂ ಕೊಟ್ಟ ದೇವರ್ಗ ಮುಗಾ
5. ಣ್ಣುಗಾ ಬೆದೆನೆ ಮಣ್ಣೊಟ್ಟೊ
6. ದು ಇದಾನಟಿದೋನ
7. ಪಜ್ಜಮಾಹ ಪಾತಕಾನಕ್ಕು

Transliteration.

1. svasti śrī Śrīpurushā mā-
2. hārajar prituvi-rājyaṃ
3. geye Lōkagāḷḷar Posa-
4. vuraṃ Brammadem koṭṭu dēvarge mugā-

5. ṇḍugā bedene maṇ kotto-
6. du idān alidōn
7. pañcha-māha-pātakān akku

Translation.

Be it well. While the illustrious Śrīpurusha mahārāja was ruling the kingdom of the earth, Lōkagāḷḷa having granted Posavūr as brahmādēya, granted to the god lands of the sowing capacity of three khaṇḍugas. Whosoever destroys this is guilty of the five great sins.

Note.

The record belongs to the reign of the Gaṅga king Śrīpurusha and registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god. The donor is Lokagāḷḷa. He might have been an officer under Śrīpurusha. His name does not appear in any of the inscriptions so far found and he may not be identical with Lōkāḍitya, a subordinate of Śrīpurusha, who was governing from Kadambūr (E. C. Vol. X, Kl. 7, 8 and 11). The village Posavūr might be the same as Hosahallī which is about five miles from Sahavāsīhallī, where the inscription was found.

The record is not dated. But as we know that Śrīpurusha was ruling the Gaṅga kingdom from about 726 to about 788 A.D., the record may belong to about the middle of the 8th century A.D. The paleography also confirms this date.

Early Gaṅga inscriptions are rarely found in the Bēlūr Taluk. The present record helps us in knowing the extension of Śrīpurusha's kingdom as far as this taluk.

11

At Paṇḍitanahallī of the same Māḍihallī hobli, on a stone lying near the well.

Size 3½'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಪಂಡಿತನಹಳ್ಳಿಯಲ್ಲಿ ಬಾವಿಕಟ್ಟೆಯ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½×2'.

(ಮೇಲ್ಕಾಣೆ ಒಡೆದುಕೊಂಡಿದೆ).

1. ಇನ್ನ ಮಗಂ ಏ[?]ಚ್ಚ ಗವುಣ್ಣಂ
2. ಬೀಜಾ . . . ನಿಯಂಕ
3. ಪ್ಪಿನಿ ಮಹಾದೇವರಂ ಪ್ರದ್ವಿ
4. ಪ್ಪಿನಿ ಮೂಗಂಡುಗ ಗರ್ವೆಯಂ
5. ಒಮ್ಮತ್ತರ್ ಬೆದ್ದರೆಯಂ ರು

6. ದ್ರಶಿವಗ್ಗೇ ಬಿಟ್ಟು || ಯರಕೆ
7. ಲದ ಕಾವಣ್ಣಂ || ವಿನಯಾದಿತ್ಯ ಪೊ
8. ಯ್ಲರಾಜ್ಯಗೆಯುತ್ತಮಿರ
9. ರಾಚಂದ್ರಾ ಕೃಬರಂ
10. ಎಗವುಣ್ಣನ ಅಕ್ಕಸಾಲೆ
11. ಕೇತಂ ||
12. ಸ್ವದತ್ತಂ ಪರತ್ವಂ ವಾಂ ಯೋ ಹರೇತಿ ವ
13. ಸುಂದರ ಸಪ್ತಿ ವರಿಷ ಸಶ್ತಾಣಿ ವಿಷ್ವಾ
14. ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration.

1. ṇḍana magam E [?cha] gavuṇḍam
2. bijā siyam ka-
3. shtisi Mahādēvaram pradri -
4. shtisi mūgamduga garḍḍeyam
5. or-mmattar beddaleyam Ru-
6. draśivargge biṭṭa || . . . yara Ke -
7. lada Kāvanna || Vinayāditya Po -
8. ysala rājyaṁ geyyuttamvira -
9. lāchamdrākra baram
10. Egāvuṇḍana akkasāle
11. Kētam ||
12. sva-dattam paratvam vām yō harēti va -
13. sundara sashṭi varisha saśrāṇi viṣṭā -
14. yām jāyatē krimi ||

Translation.

While Vinayāditya Poysala was ruling E[?cha] gavuṇḍa son of having caused the building [of the temple] and the installation of the god Mahādēva, granted to Rudraśiva, to last as long as the moon and sun endure, three khaṇḍugas of wet land and one *mattar* of dry land, Kelada Kāvanna [? being the witness], E-gāvuṇḍa's goldsmith Kēta [engraved the inscription.

Whoso takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

This inscription was found at Paṇḍitanahalli which is about 6 miles to the south of Halebīḍ. The place is very near Dōrasamudra, the Hoysala capital. As

the top portion of the stone is broken and lost the inscription is incomplete. It records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E[?cha] gāvunḍa during the reign of the Hoysaḷa King Vinayāditya.

The characters belong to about the 11th century A. D. and resemble to a great extent the later Chālukya type. They have not yet taken the round and beautiful Hoysaḷa shape.

Rudraśiva of the record appears to have been a Kālāmukha priest. These Kālāmukhas were very powerful during the rule of the Chālukyas and had their seat at Belgāvi. They extended their power over the Hoysaḷa country also.

Though no date is given, the record may belong to about the middle of the 11th century A. D. It refers to the reign of the Hoysaḷa King Vinayāditya. Since he is introduced to us without any royal title, we do not know whether he was Vinayāditya I or Vinayāditya II.

For detailed information regarding the two Vinayādityas, see M. A. R. 1916 pp. 50-51.

12

At the same village Paṇḍitanahalli, on a slab built into the left wall of the cell in the Chaudēśvari temple.

ಅದೇ ಪಂಡಿತನ ಹಳ್ಳಿಯಲ್ಲಿ ಚೌಡೇಶ್ವರಿ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯಲ್ಲಿ ಎಡಗಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1. ಪಯುಸನ ವೀರಗಲು ಮಂಗಳಮಹಾ . . .

Note.

This single-lined inscription is engraved on a vīragal, which is built into the left wall of the Chaudēśvari temple. Both the right and the left sides of the inscription are lost, since the vīragal stone is cut and adjusted into the wall. As it is, it records the setting up of a vīragal on the death of a hero, . . . payusa, whose name is partly lost. Neither the king nor the date is mentioned. The characters appear to belong to about the 13th century A. D.

13

At the village Aribehalli, same hobli; on a stone lying at the entrance to the old village site.

Size 3' × 1'.

ಅದೇ ಹೋಬಳಿ ಅರಿವಹಳ್ಳಿ ಹಳ್ಳಿ ಊರಿನ ಊರು ಬಾಗಿಲನ್ನ ಬಿಡ್ತಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'.

1. ಂ ಸಾಧಾರಣ ಸಂವತ್ಸ
2. ಂ ರದ ಫಾಲ್ಗು ಬ ೮ ಮ
3. ಂ ವಾರದಂದು ಪುಷ್ಪಗಿ
4. ಂ ರಿಯ ಮಲ್ಲಿಕಾರ್ಜುನ
5. ಂ ದೇವರಿಗೆ ಉಡೆಯ
6. ಂ ಬಸವಣ್ಣ ನಾಯ್ಕ
7. ಂ ರು ಹರಿಬಹಳಿಯ
8. ಂ ಸಮರ್ಪಿಸ್ತಾರು
9. ಂ
10. ಂ

Transliteration.

1. O Sādhāraṇa samvatsa-
2. O rada Phālgū ba 8 Ma
3. O vāradamdu Pushpagi-
4. O riya Mallikārjuna
5. O dēvariṅge Uḍeya
6. O Basavaṇṇa nāyaka-
7. O ru Haribahāḷiya
8. O samarpistāru
9. O
10. O

Translation.

On Tuesday the 8th of the dark half of Phālgūṇa in the year Sādhāraṇa, Uḍeya Basavaṇṇa Nāyaka granted Haribahāḷi to the god Mallikārjuna of Pushpagiri.

Note.

This inscription records the grant of the village Haribahāḷi to the god Mallikārjuna of Pushpagiri by Uḍeya Basavaṇṇa Nāyaka. The details of the date are Tuesday the 8th of the dark half of Phālgūṇa in the year Sādhāraṇa. No Śaka year is given. The characters appear to belong to about the 16th century. A certain Basava Nāyaka is referred to in another inscription at the same place (E. C. V. Bēlūr 183). He appears to be identical with the Uḍeya Basavaṇṇanāyaka of the present record. The date of the inscription Bēlūr No. 183, is Ś. 1470 Kīlaka. If Uḍeya Basavaṇṇa Nāyaka is the same as Basava Nāyaka of Bl. 183, the date of the present inscription would correspond to 28th February 1551 A. D., a Saturday, but not Tuesday as mentioned in the record.

At Handarahāṇu of the same Mādihalli hobli on a stone kept in the Chennakēśava temple.

Size 4' × 1½'.

ಅದೇ ಹೋಬಳಿ ಹಂದರಹಾಳಿನಲ್ಲಿ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'.

ಮುಂಭಾಗ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಹೊ
2. ಯಸಣ ಚಕ್ರವರ್ತಿ ಬಲ್ಲಾ
3. ಳ ದೇವರಸರು ಸುಖರಾಜ್ಯಂ
4. ಮಾಡುತ್ತಿದ್ದಲ್ಲಿ ಕಾಲಾಯು
5. ಕ್ತ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ನು
6. ದ್ದ ೭ ಚೈತ್ರದಂದು ಹಂದಲ
7. ಹಾಳ ಮದುರಯ್ಯನ ಮ
8. ಗ ಚಕ್ಕುಗುಮ್ಮಂಜನು ತಂ
9. ಮ್ಮಂಜು ಗುಮ್ಮಂಜನ ಹೆ
10. ಸರಲಿ ಪುರವಾಗ್ಗವಾಗಿ ಸಂ
11. ಥುದೇವರ ಮುಂದೆ ಅಯ್ಯ
12. ಮನೆಯ ಕೊಟ್ಟು ಅಯ್ಯ
13. ಸಲಕೆ ಗದ್ದೆಯನು ಅಡಪ
14. ಳ ಬೆದ್ದಲನು ಕೊಟ್ಟು ಆ ಕ್ಷೇತ್ರಕೆ
15. ಆ ಮನೆಗೆ ಸೇಸೆ ಸಿದ್ಧಾಯ ಆ
16. ಳು ಅಂನಾಯ ಏನು ಬಂ
17. ದಡೆಯು ಆ ಊರ ಸಮ
18. ಸ್ತ ಪ್ರಜೆ ಗೌಡುಗಳು .

ಹಿಂಭಾಗ—

19. . . ತೆಹುವರು ಯ ಧರ್ಮ
20. ವ ಕೆಡ್ವಿದವ ನಾಯಕ ನರ
21. ಕದಲ ಬೀಳುವನು ಯೇ ರೋ
22. ಕ ಮಾತೃರೋಕಕ್ಕೆ ದೂರ
23. ಅವನ ಕೊಂದವನೆ ವೀರ

Transliteration.

Front—

1. svasti śrīmatu Ho-
2. yisaṇa chakravartti Ballā-
3. ḷa dēvarasaru sukha-rājyaṃ
4. māḍuttiddalli Kālāyu-
5. kta saṃvatsarada Kārttika su-

6. dda 7 Brespadamdu Hamdala-
7. bāḷa Madurayyana ma-
8. ga Chikkagumminmamṇanu tam-
9. mmaṇṇa Gumminmamṇa he-
10. sarali puravārggavāgi Saṃ-
11. bhu dēvaramunde aydu
12. maneya koṭṭu aydu
13. salake gaddeyanu aḍapa-
14. ḷa bedḍalanu koṭṭu ā kshētrake
15. ā manege sēse siddhāya a-
16. ḷu amnyāya ēnu bam-
17. daḍeyu ā ūra sama-
18. sta praje-gauḍugaḷu

Back—

19. . . . teḡvaru yi dharmma-
20. va keḍsidava nāyaka nara-
21. kadali biḷuvanu yi lō-
22. ka mārtya lōkakke dūra
23. avana koṃḍavane vīra

Translation.

Be it well. While the illustrious Hoysana chakravartti Ballāḷadēva was ruling the kingdom in happiness, on Thursday the 7th of the bright half of Kārttika in the year Kālayukta, Chikkagummaṇṇa, son of Madurayya of Handalahāḷu, granted in the name of his elder brother Gummaṇṇa, as *puravārgga*, five houses, five *salake* of wet land, half a *paḷa* of dry land before the god Śambhu. Whatever is levied upon that land or on those houses, (like) *sēse*, *siddhāya*, *aḷu*, or *anyāya*, the inhabitants and the headman of that village will pay. He who destroys this charity falls into the chief hell (nāyaka naraka); he is far from this world and the world of mortals; whosoever kills him is a hero.

Note.

This inscription stone was once set up in front of the Īvara temple now in ruins. At present it is in the Chennakēśava temple. It records the grant of five houses and some lands to the god Śambhu by Chikkagummaṇṇa, son of Handalahāḷa Madhurayya, who might have been a private person. The grant was made in the name of Gummaṇṇa, elder brother of Chikkagummaṇṇa. Perhaps on the death of Gummaṇṇa the grant was made in his memory. The houses are said to

have been granted as *puravargga*, presumably, to the temple servants for service to the god Sambhudēva.

Whether the Ballāḍādeva mentioned in the record is Ballāḍa II or Ballāḍa III, cannot be determined. The Śaka year is not given in the record and the cyclic year Kālayukti appears during the reigns of both the Ballāḍas. Since the characters appear to belong to about the 14th century A.D., the date may be taken as being equivalent to 1st November 1318 A.D. and as falling during the reign of Ballāḍa III. But the week day would be Wednesday in this case and not Thursday as mentioned in the record.

15

At Gorūr of the same Mādihaḷli hobli, on a nishidhikal set up in front of the Chennakēśavasvāmi temple.

Size 6'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಗೊರೂರಿನಲ್ಲಿ ಚೆನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ನಿಷಿದ್ಧಿಕಲ್ಲು.

ಪ್ರಮಾಣ 6'×2'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀಮತು ಪರಮಗಂಭೀರನೃಪಾಧ್ಯಾಪಾಯೋಘ ರಾಂಭನಂ ಜೀಯಾತ್ಮೈಕೋಕ್ಯನಾಥಸ್ವಶಾಸನಂ ಜನಶಾಸನಂ
2. ಮೇಲೆನಿಸಿಪ್ಪುದೀಮರೆಗೆ ಧಾತ್ರಿಯೊಳಂ ಕಿಸುವಳಿಯನ್ನದ ಪಾಳಿಸಿ ನಂತತಂ ಸುಖದಿನಿಸ್ಪಿನೆ ಗಂ ಸಿರಿ
3. ಪುಟ್ಟ ಪುಟ್ಟದಂ ಹೆರಿಯದಾಸೆವೆಗ್ಗೆಡೆಗವಾತನ ವಲಭೆ ನಿಜಕಟ್ಟೆಗಂ ಲೀಲೆಯೊಳೆಂದೆ ಬಣ್ಣಪುದು ಪೆ
4. ಗ್ಗೆಡೆ ಸತ್ಯಮನಂ ಜಗಜ್ಜನಂ|| ಸ್ಥಿರನೇ ಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದಧಿಕ ಗಂಭೀರನೆ ಬಾಪ್ಪಸಾಗರದಿಂದ ಗ್ಗೆಳದ
5. ನ್ತು ದಾನಿಯೇ ಸುರೋರ್ವೀಜಕೆ ಮಾಣ್ಣಳಂ ಸುರರಾಜಂಗೆಣೆಯೆನ್ನೆ ಕೀರ್ತಿಪುದು ಕೈಕೊಂಡ ಕ್ಕುಂ ಸನ್ನತಂ
6. ದರೆಯೆಲ್ಲಂ ಸಲಿಸತ್ಯವೆಗ್ಗೆಡೆಯೊಳಿದಾಯ್ಕಮಂ ನೌಯ್ಕಮಂ|| ಕೊಟ್ಟಪೆನೆಂದೊಡೀಶ್ವರನ ಕೊಟ್ಟಬರ

II ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕೆ ಎದ್ದಿದೆ)—

7. ಸರಣೆಂದು ಬಂದರಂ ನೆಟ್ಟನೆ ಡೆವಜ್ಜಿ ಪೂಣ್ಣ ಕೋಡಿಟ್ಟ ವಿರೋ . . .
8. ತಪುವನೆನ್ನೊಡೆ ತಾನೆ ಕೃತಾನ್ತ ಯ ಹೆಗ್ಗೆಡೆ
9. ಆತನ ಮಾವಂ ಸಕಳ ಮಹೀ ಜವಳಿ ವೆನಿನೆಗಳ್ಳಂ ಭೂತಳ
10. ದೊಳಗೆಸೆಯ ಕಟ್ಟವೆಗ್ಗೆಡೆಯ ಣ್ಣ ಯಬಣ್ಣ
11. ನಾಡೆಕೇಸರಿಯ ಪೊಡಪ್ಪ ಮನೋ ಯನಿ
12. ನಿರ್ದೋವೀರನೊಳೆಂದು ಕರಂ ನಲಿ ತರಿಪುದು ಕ ಳೆಪಲರುಂ ನಿರನ್ನರಂ

III ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕೆ ಎದ್ದಿದೆ)—

13. ಎನೆನೆಗಳ್ಳ ಕಟ್ಟವೆಗ್ಗೆಡೆಗನುಪಮ ಕುಲ ಗೆ ಭೋರೆ
14. ಯಳು ವಿನುತ ತಂಬಗೆ

15. ರೆನಿಪ್ಪರು ಮಣಯ
16. ನ್ನವರಿವ್ವರಿತನಯಂ ನನ್ನತ ಜನ . . .
17. ಯಲಬಿಳ ಭೂಮಂಡಳದೆ ಪ್ಯಾತಂಗೆ ಸರೆ ನೆಗೆಳ್ಳ ಗಂಗೆಗಂ ಗಾರಿಗಂ ವೆಂಮ
18. ನೋ ದೊರೆಯನಿಪ್ಪರ್ಥತಳದೊಳು ಯಂ|| ಗತ್ಯಂ
ತಂಬರಿ
19. ಯ ಸಮರ ಸಮಯದೊಳ ವಸ ಮನವೊಲತರ
. ಆ ವಿಭುವಿನ
20. ಕುಲವಧು ತಾ ಭೂವಿನುತ ಶ್ರೀಗೆ ನೆರೆಯನಿಪ್ಪ ಗನೆಯರ್ಪಲರುಂ
. ಪೆಣ್ಣತಿಗೆಣೆಗೆ ವರ್ಪರೆ
21. ಯೊಳು|| ಆತನ ಕಿಷುಯಪೆಣ್ಣತಿ ರತಿಯಂ ಪೊಲ್ಲಳು ತೂವಿಪತಿಚರಿ ಯೊಳತಿಯದ್ದೆ
22. ಪೊಲ್ಲಳನಿಧಿತತಯಶೋವಲ್ಲರಿಯ ಮತಿಹೀನರದೇನು ಬಣ್ಣಪದ್ವಾಚವೆಯ|| ಅವರಿ
ವ್ವರಗು
23. [ರು]ಗಳವರ್ಧು ವನ ಜನಾರಾಧ್ಯರಬಿಳಗುಣಗಣ ನಿಳಯಕ್ಕಡಿ ವರನಯ
ಕೀರ್ತಿ
24. ದೇವನಿದ್ವಾನ್ವೇಶರು|| ಆ ಮಹಾನುಭಾವನದ್ವಾಂಗಿಯರವಸಾನ ಕಾಲದೊಳು|| ದೋಧಿಸುತ ಜಿನ
ಪದಮಂ ದಾ
25. ವ ನಿದ್ಧಪದಮನಕ್ಷಯಪದಮಂ ವಿನುತಂ ಮುನಿಪದಮಂ ಬಾಚವೆ ವೆಗ್ಗಡಿತಿಯಸ್ಸು
ರಗತಿಯಂ
26. ಪರಮ ಜಿನೇಸ್ವರ ಪದಪಂಕರುಹಮನಾನಂದದಿ ನೆನೆಯುತಾಗಳು ಪಿರಿದೊಂದು ಭಕ್ತಿಯಂ
27. ತಿಯಂ ಬಾಚಯಕ್ಕನೆಯ್ದಿದಳಾಗಳು|| ಅವರ ಪರೋಕ್ಷದೊಳಾದಂ ಸವಿನಯದಿ ಕೆಳ .
28. ಯನ್ನೀ ಕಲ್ಲ ಭುವನ ಜನವಹಿಯೆ ನಿಜನಿರವಿಚಳಮಪ್ಪನ್ನು ಚಂದ್ರತಾರಂಬರಂ||.

Transliteration.

I Band—

1. O śrīmatu parama-gambhīra syādvādāmōgha-lāṃchhanam jiyā-traiḷōkya-
nāthasya śāsanam Jina-śāsanam
2. O mēlenisirppudī malege dhātriyolaṃ Kisuvallīy-antada Pālisi samtatam
sukhadin irppinegam siri
3. putte puttidaṃ Heriya-Bāseveggaḍegav-ātana valabhe Nijikabbegam
lileyol emde bannipudu pe-
4. rggaḍe Satyamanam jagajjanam[§] sthiranē bāpp-amarādriyind-adhika gambhī-
ranē bāppu sāgaradind aggaḷada-
5. ntu dāniyē surōrvījake māraṇḍalaṃ sura-rājamg-eṇeyende kirttipudu
kaikomḍ akkarim santatam
6. dhareyellaṃ sale Satyaverggaḍeyol audāryamam sauryyamam[§] koṭṭapene-
mdoḍ-Īśvarana koṭṭa bara

II Band (effaced in the middle)—

7. saraṇemdu baṇḍaram neṭṭane ḍe vajri pūṇdu
kōḍiṭṭa virō
8. tarivan endode tāne Kṛitānta yi perggade
.

9. ātana māvaṃ sakala mahī javaḷli venisi negaḷ-
vaṃ bhūtaḷa
10. doḷageseye Kachchaverggaḍeya ṇpu ya biṇpu
11. nāḍe kēsariya poḍarppu manō yaṇi
12. sirdḍa viranoḷ adeṃḍu karaṃ nali taripudu ka
le palaruṃ nīrantaraṃ

III Band (effaced)—

13. ene negaḷda Kachchaverggaḍeg-anupama kula ge
dhore
14. yaḷu vinuta taṃ bage
15. . . . renipparu maṇiya-
16. nt-avarīrvvar-ītana yaṃ santata jasa
17. yaḷ akhiḷa bhūmaṇḍaḷade khyātamaṃge sale negaḷda Gaṃge-
gaṃ Gaurigaṃ veṃma
18. . . . nō doreyenippar bhūtaḷadoḷu yaṃ^{||} gatiyaṃ-
taṃbari-
19. ya samara samayaḍoḷa vasa mana polal-itara ā
vibhuvina
20. kulavadhu tā bhūvinuta śrīge neleyenippa ganeyar ppalaruṃ . .
peṇḍitig-eṇege varppare
21. yōḷu^{||} ātana kiṛiya peṇḍati Ratiyaṃ pōḷaḷu tūpipatichariyoḷ
Atiyabbe
22. pōḷaḷanidhi tata yaśōvallariya matihīnar adēnu baṇṇipar-bBā-
chaveya^{||} avar īrvvara gu-
23. [ru]gaḷ avar bbhuvana janārādhyar akhiḷa guṇagaṇa niḷayar kkaḍi . .
vara Nayakīrtti-
24. dēva siddhāntēsaru^{||} ā mahānubhāvanarddhāṃgiyar-avasāna kāladoḷu^{||}.
bōdhisuta Jina-padamam bā-
25. va siddha-padaman akshaya padamam vinutaṃ munipadamam
Bāchave veggaditiyar ssura-gatiyaṃ
26. parama Jinēsvara pada-paṃkaruhaman ānaṃḍadi neneyutāgaḷu
piridoṃḍu bhaktiyiṃ
27. tiyaṃ Bāchiyakkan eydidaḷ āgaḷu^{||} avara parōkshadoḷ ādaṃ savi-
nayadi Keḷa
28. yinti kalla bhuvana-jaṇvariye nīrisidaḷ avichaḷam-appantu chaṃdra-
tāraṃbaram^{||}

Note.

This is a Jaina *nishidikal*. Like a *vīraḷ* it has three panels: the first from the bottom contains two female figures representing the women who died; the

second panel represents the women being carried in a vimāna accompanied by the celestial dames to the heaven, while the third has the figure of a seated Jina flanked by two female chāmara bearers. The figures are all beautifully carved as in the usual Hoysala viragals. Unfortunately, owing to the rain and sun, the stone is effaced here and there, especially in the 2nd and 3rd bands. Hence the record is incomplete.

The record begins with the praise of Jinaśāsana. It then introduces to us Satyaveggade, son of Heriyabāseveggade and Nijikabbe, as the ruler of Kisuvalli. Satyaveggade is highly praised in the inscription as being better than the mount Mēru (amarādri) in firmness, as greater than the ocean in profoundness, as surpassing the Kalpa tree in benevolence and as equal to the King of Gods (Surarāja). His uncle (māva) was Kachchaveggade. This Kachchaveggade had two daughters, who appear to have been the wives of Satyaveggade. The name of the elder is lost and the younger was Bāchave. Their guru (spiritual teacher) was Nayakīrttidēva Siddhāntēśa. After the death of Satyaveggade, probably in some battle, his wives appear to have died by the rite of *sanyasana* or *samādhi*. The stone is said to have been erected in memory of their death.

It is not possible to know who Satyaveggade was, nor can the place Kisuvalli be located. No reference to him is found in any of the inscriptions so far published. Probably he was a small chieftain under the Hoysala rulers. But the inscription does not mention any of his overlords as it ought to have done. The date also is not given. The characters appear to belong to about the 12th century A.D.

A Jaina guru Nayakīrtti dēva is mentioned in the record. He appears to be identical with the one mentioned in E. C. V, Channarāyapaṭṇa 150. The spiritual descent given there is: Guṇachandra Siddhānti dēva, his disciple Nayakīrtti Siddhānti dēva, his disciple Bālachandramunīndra. According to E. C. II, Śravanabelgola 66, which also gives the same descent, Nayakīrtti died in 1176 A.D. So the present inscription must have been composed earlier than that date and it may thus be taken as belonging to about 1170 A.D.

16

On a stone lying at a little distance in front of the same temple at the same place.

Size 5' × 2½'.

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು (ಏಕಕ ಸವದಿದೆ)

ಪ್ರಮಾಣ 5' × 2½'.

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರನೃಪಾದ್ಯಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ಪ್ರೀತೋಕ್ತು

2. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಕಾನ್ತಾನೇತ್ರ

(ಮುಂದೆ ಸುಮಾರು 20 ಪಂಕ್ತಿಗಳು ಪೂರ್ತಾ ಸವೆದುಹೋಗಿವೆ.)

28. ಡಿ ಸುಯತಿ.
29. ಚಾರಿಯ ಹರಿ|| ಹಣ
30. ರೆ
31. ಸೇನನಿದ್ಧಾಂತಿ ದೇವರು
32.
33. ರ ಸೇನ
34. ಸಿಂಹತಾ ತ್ರೈವಿದ್ಯದೇವರಿಂ ಅವರ ಸಿಷ್ಯರು ಪುಷ್ಪಸೇನ ಸಿ
35. ದ್ಧಾಂತ ದೇವರ ಣ ಮಲಧಾರಿ ದೇವನಿಂ ಅವರ ಬಂ
36. ತಿಯರು ಮಲವೆ ಸೆಟ್ಟಿ
37. ಅವರ ಸಹ ಧರ್ಮಿಗಳು ಕಟಕದ ಬಮಿಸೆಟ್ಟಿಯ ಮಗ ಕೇನಿ ಸೆಟ್ಟಿ ಈ ಮೂವರು
38. ದ ಗೊರವೂರ ಬಸದಿಗೆ ಆತನ ಮೂವರು ಸಹಧರ್ಮಿಗಳು ಗೊರವೂರ ದವ್ಯ ಜನಗಳು
39. ಬಿಟ್ಟ ಗದ್ದೆ ಅಯಿಗಂಡುಗ ಕಳ ಹೊರೆ ಕೊಡವೀನ [ಶಾ]ನ್ತಿ ದೇವರಿಗೆ ಅಂಗ ಭೋಗಕ್ಕೆ . . .
40. ಜ್ಞೇಯರಾಹಾರಧಾನಕ್ಕಂ ಇಂತೀ ತ್ರಿವಿದಂ ಬಿಟ್ಟರು|| ತನುಧನಮಂತವಿಸುವಳಿ . . .
41. ಬೈಗೆ ಮುನಿಯರನ್ನ ದಾನಕ್ಕಾ ಗಳು ವನಮೊಲ್ಲ ಹನ್ನಿಶಂತಾನನವರತಂ ಮಲ್ಲಯಕ್ಕ . . .
42. ಜಗದೋ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತು ವಸುನ್ದರಾ ಪಷ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣ್
43. ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ||

Note.

This inscription stone is very much worn out and about three-fourths of it cannot be made out. It is a Jaina inscription and begins with the praise of Jinaśāsana. It then appears to give the full genealogy of the Hoysala kings and begins with Śrīkāntānētra, etc., which is the usual beginning of a Hoysala inscription. But the details are completely worn out so that it cannot be determined in whose reign the inscription stone was set up.

The record then appears to give the spiritual descent of the Jaina gurus, as in the inscriptions Channarāyapaṭṇa 149 (E.C. V) and Kaḍūr 69 (E.C. VI).

The object of the record is to register the grant of five khaṇḍugas of wet land by three persons—Malavesetti, Kaṭakadabamisetṭi and Kēsisetṭi—to a basadi at Goravūr for the god's aṅgabhōga and for feeding the ascetics. One Malliyakka is also praised as a staunch devotee. The record ends with the usual imprecatory verse, svadattāṃ para-dattāṃ, etc.

No date is found in the record. But it may belong to about the 12th century A.D.

17

At Hīraguppe, same Mādihaḷli hobli, on a vīragal in front of the Mallikārjuna temple.

Size 2½'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹೀರಗುಪ್ಪೆಯಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನದೇವಾಲಯದ ಎದುರಿಗೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½'×2'.

I ಪಟ್ಟಿ—(ಸವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ಮಲ್ಲ ಮ ವಿರಬರಾಳದೇವರು
2. ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸುಕನಂಕತಾವಿನೋದದಿ ರಾ
3. ಜ್ಯಂಗೈಯ್ಯತ್ತಮಿದ್ಧಲ್ಲ
4. ಹೀರಗುಪ್ಪೆಯ ನಿಜು
5. ದು ತುಜುವಂ ಕೊಂಡು ಹೋಹಲ್ಲ ನಾಡ ಗೌಡಿಯ
6. ದೆ ಗೌಡ ತುಜುವಂ ಮಗುಳ್ಳ

III ಪಟ್ಟಿ—

7. ಕಾಳಗೌಡ ಕಾದಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ
8. ಭರದ ಪ್ರಥಮೇಕಾದನಿ ಮಂಗಳವಾರ
9. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This viragal stone was half-buried at the time of discovery. Its top portion is very much worn out so that the inscription could not be read completely. The inscription records the death of a hero Kālagauḍa during a cattle raid at Hiraguppe, where the inscription was found.

The record belongs to the reign of Viraballāḷa dēvaru, the Hoysaḷa king. The details of dating are lost except for the tithi and the week-day—*Prathamēkādaśi Maṅgaḷavāra*. The characters appear to belong to about the 14th century A.D.

18

At Halebīd, on a stone in front of the Chaudī temple at the village entrance,

ಹೇಲಬೀಡು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲ ಉರಮುಂದಿನ ಚೌಡಿಗುಡಿಯ ಎದುರಿಗೆ ಈಡೆಗೆ ಹೊಸದಾಗಿ
ತಂದು ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ವಾಮನಮುದ್ರೆ.

1. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ
2. ಪೆರುಮಾಳೆ ದಣ್ಣಾಯ್ಕ
3. ರು ಮಾಡ್ಸಿದ ದೇವರ ಬ್ರ
4. ಹ್ಮ ಪುರಿಯ ಸೇವೆಯ
5. ಕಲ್ಲು

Transliteration.

1. Śrīman mahā pradhānam
2. Perumāḷe daṇṇāyka-
3. ru māḍsida dēvara Bra-
4. hmapuriya sēveya
5. kallu.

Translation.

Stone of the service as Brahmapuri (village granted to the Brahmans) to the god, caused to be made by the illustrious mahāpradhāna Perumāle daṇṇāyka.

Note.

The stone was originally in some field near Halebīd. It is now set up in front of the Chaudī temple. It is an instance of a grant, probably of some village, to the Brahmans. The donor is Perumāle daṇṇāyka who was governor at various places and a minister under Narasimha III and Ballāla III. No date is mentioned in the record; nor the name of the reigning king is found. The record probably belongs to about 1300 A.D.

19

At Kumāranahalli, Halebīd hobli, on a stone set up in front of the Mallikārjuna temple.

Size 5' × 2½'.

ಹಳೇಬೀಡು ಹೋಬಳಿ ಕುಮಾರನಹಳ್ಳಿ ಮಲ್ಲಕಾರ್ಜುನದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
2. ಭವೇ || ಶ್ರೀಮತ್ತ್ವೈಲೋಕ್ಯಪೂಜ್ಯಾಯ ಸರ್ವಕರ್ಮಸುಸಾಕ್ಷಿಣೀ ಪಲದಾಯನಮೋನಿತೃಂ ಕೇತ
ವಾಯ ಶಿವಾಯ ಚ
3. ಶಂಕರ ಮಹಾಕರ
4. ದ್ವರದ ಶಿವಾಪ್ತೋ ಮಲ್ಲಕಾರ್ಜುನ ಈಶ್ವರಃ || ತತೋದ್ವಾರಾವತೀನಾಥಃ ಹೋಯ್ಸಳಾದ್ವೀಪಿ
ರಾಂಭನಃ ಜಾತಃ
5. ಶತಪುರೇ ತೇಷು ವಿನಯಾದಿತ್ಯ ಭೂಪತಿಃ || ಆ ವಿನಯಾದಿತ್ಯಂಗಂ ಪಾವನ ಚರಿತೆ ಕೆಳೆಯಬ್ಬರನಿಗ
6. ಮುಖೋರ್ವೀವರನುದಯಂಗೈಯ್ದಂ ಶ್ರೀವರಪದಪದ್ಮಭೃಂಗನೇಹಯಂಗನೃಪಂ || ಆ ನರಪತಿ
ಗಂಭೋಧಿಗನೂ
7. ನಗಭೀರತೆಯ ನಮನಿಸಿಪ್ಪಂತಿರೆ ನನ್ಮಾನಿನಿ ಯೇಚಲದೇವಿ ಮನೋನಯನಪ್ಪೀತಿ ನಮನಿಸಿರೆ ನಮ
8. ನಿಸಿದಳು || ಎನೆ ನೆಗೆಳ್ಳಾಯಬ್ಬರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ತುತರು ನೆಗೆಳ್ಳ ಬಲ್ಲಾಳಂ ವಿಷ್ಣುನೃಪಾಳಕ
9. ನುದಯಾದಿತ್ಯನೆಂಬೀ ಮೂವರುದಾತ್ತರಾಹವ ದೀರರು || ಪ್ರಿ || ಅವರೊಳು ಮಧ್ಯಮನಾ
10. ಗಿಯುಂ ಧರಣಿಯಂ ಪೂರ್ವಾಪರಾಂಬೋಧಿಯೆಯ್ದು ವಿನಂ ಕೂಡೆ ನಿಮಿಚ್ಚುಪ್ಪೇಂದು ನಿಜನಿಃ
11. ಪ್ರತ್ಯೂಹ ವಿಕ್ರಾಂತದುದ್ಧವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣ ಭ್ರಾಜಿಷ್ಣು ಲಕ್ಷ್ಮೀ ವಧೂದ
12. ವನುದ್ವಿತ್ತ ವಿರೋಧಿದೈತ್ಯಮಧನಂ ಶ್ರೀವಿಷ್ಣು ಭೂಪಾಲಕಂ || ಆ ವಿಷ್ಣು ವರ್ಧನಂಗಂ ಭಾವೇದ್ಧ
13. ವೆಯೆನಿಸಿ ನೆಗೆಳ್ಳ ಪೆಂವಿನ ಲಕುಮಾದೇವಿಗಂ ಸುತನುದಯಿನಿದಂ ಭೂವಿನುತಯತೋವಿಧಾಸಿ ನರ
14. ನಿಂಹ ನೃಪಂ ಆತನ ತನಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ನಮಸ್ತ ರೋಕಾಧಾರಂ ನೀತಿವಿದನೆಂದೊಡುಪ
ಮಾ
15. ತೀತಂ ಬಲ್ಲಾಳಭೂಪ ಸಮರಾಚೋಪಂ ಶ್ರೀಮತ್ಪದ್ಮಲದೇವಿ ಬಲ್ಲಾಳ ನೃಪಾಳ ಮಂದರಾ
ತನ
16. ಯಂ ನರನಿಂಹೇಂ ವಾಗ್ಗೇವ ತೆ || ಯದೋಃ ಕಾಂಡಕೃಪಾಣ
ಬಂಡಿ

17. ತಂಪುಃಕ್ಷಾಭ್ಯದ್ವರಶ್ರೇಣಯಸ್ಸಂಗ್ರಾಮಕ್ಷತಿಮಂಡಳ ಕರಿನರಾಸ್ಯಕ್ಷಂಕಪೂರ
18. ಂಚಾರಾಯ ಜಯಶ್ರಿಯಃ ಶ್ರೀಮುಚಃಸೋಯಂಭೂರಿಭು
19. ವಿಭವಃ ಶ್ರೀ ನಾರಸಿಂಹೋ ನೃಪಃ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರಂ ಮಹಾರಾಜಾಧಿ [ರಾಜಪ]
20. ರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವ ಚೂಡಾಮ
21. ಣಿ ಮಲೆರಾಜರಾಜ ಮಲೆಪರೊಳು ಗಂಡ ನಸಹಾಯಶೂರನೇಕಾಂಗವೀರ ಕದನಪ್ರಚಂಡ ನಿಶ್ಶಂಕ
22. ಪ್ರತಾಪ ಸರ್ವಜ್ಞ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಹದೇವ ಶ್ರೀಮದ್ವ್ಯಾಜಧಾನಿ ದೋರ ಸಮುದ್ರದೊಳು ನು
23. ಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಮಿದ್ಧು ಶಕವರುಷ ೧೧೪೩೬ನೆಯ ವಿಷು ಸಂವ
24. ತ್ವರದ ಪುಷ್ಪ ಶುದ್ಧ ೧೧ ಸೋಮವಾರ ಉತ್ತರಾಯನ ಸಂಕ್ರಮಣದಂದು || ಶ್ರೀ ಕುಮಾರನಹಳ್ಳಿ
25. ಯಗ್ರಹಾರದಲಿ ಪರಮಮಾಹೇಶ್ವರ ಶಿವಪಾದ ಶೇಖರರಪ್ಪ ಭಟ್ಟೋಪಾಧ್ಯಾಯರು ಭಕ್ತಿ
26. ಶ್ರದ್ಧಾತಿಶಯಪೂರ್ವಕವಾಗಿ ರಾಜಾರಾಷ್ಟ್ರಕೃಭ್ಯುದಯವಹಂತಾಗಿ ಗ್ರಾಮಬ್ರಹ್ಮೋತ್ತರವಹಂತಾಗಿ ಶ್ರೀ
27. ಮದ್ವರದ ಸಿದ್ಧಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡರಾ ಶ್ರೀ ವೀರನರಸಿಂಹದೇವನು ಸನ್ನೇಹ ಭಕ್ತಿಯಿಂ
28. ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕೆ ನಂದಾದೀವಿಗೆ ನಿತ್ಯೋಪಹಾರ ಚೈತ್ರಪವಿತ್ರ ಆರಾಧಕರ ಪರಿಚಾರಕರ ಜೀವಿ
29. ತಕ್ಕಂ ಬಂಡನ್ನುಟಿತ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ವರ್ಷಂಪ್ರತಿ ಹಾಲು ನೌದೇಗವಾಗಿ ಸಹವಾಸಿಯ ಹಳ್ಳಿಯ
30. ನಡುಬಯಲಲಿ ಸರ್ವ ಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ ನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ಎಂಟು ರ ಮ
31. ತ್ತಂ ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಲೇ ತತ್ಕಾರೋಚಿತ ಕ್ರಯದಿಂ ಮಾಡುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧
32. ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಲೇಷ ಮಹಾಜನಂಗಳುಂ ಭಕ್ತಿಪೂರ್ವಕವಾಗಿ ಸಮಸ್ತಾಗಾಮಿ ಬಳಿ ಸಹಿತ
33. ವಾಗಿ ಸರ್ವಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ ನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧ ಮಹಾ ಪನಾಯತಂ ಪ
34. ರಮ ವಿಶ್ವಾಸಿ ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಕಾರ್ಜುನದೇವರ ಶ್ರೀಪಾದಾರಾಧಕನಪ್ಪ ಲೇಖಕ ವಿಶ್ವ ನಾಥದೇವ
35. ನು ಶ್ರೀ ಕಾರ್ಯನಡವಂತಾಗಿ ಬಳಿ ಸಹಿತ ಮಾಡುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಎರಡು ೨ ಆ ಮಹೇಶ್ವ
36. ರ ಭಟ್ಟಯ್ಯಂಗಳ ಮಗಳು ಗೌರಿಯಕ್ಕನು ಆ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕೆ ಮಾಡುಕೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ
37. ಹಾಗೆ ಎರಡು ೨ ಪ್ರಿಯದಿಂದೀ ಧರ್ಮವನೆಯ್ಕೆ ಕಾವ ಮನುಜಂಗಾಯುಂ ಜಯ ಶ್ರೀಯುಮಕ್ಕು
38. ಈ ಧರ್ಮವಂ ಕಿಡಿಸುವ ಪಾವಿಗಳ್ಗೆ ಕುರುಕ್ಷೇತ್ರದೊಳು ವಾರಣಾಸಿಯೊಳೆಕ್ಕೋಟಿ ಮುನೀಂ
39. ದ್ರರಂ ಕವಿರೆಯಂ ವೇದಾಧ್ಯರಂ ಕೊಂದುದೊಂದು ಮಹಾಪಾತಕವಕ್ಕು ವೆಂದು ಸಾಪುದ
40. ಪುವೀ ಸೈಳಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂ
41. ಧರಾಂ ಶಷ್ಠಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಸಾಮಾನ್ಯೋಯಂ ಧ
42. ಮ್ಮ ಸೇತುನ್ಮಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸರ್ವಾನ್ಲೇತಾನ್ಮಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ
43. ನ ಭೋಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಯಾವಾನಾರಾಸ್ಯರಂಗಂ ಪ್ರತಿದಿನಮನಿಶಂ
44. ವೀಕ್ಷ್ಯ ಚಿಹ್ನಾಗ್ರಮಗ್ರ್ಯಂ ಲಕ್ಷ್ಮೀಯ್ಯದ್ಗೇಹವಕ್ಷಸ್ಥಲ ಮುಖ ಕಮರಾನ್ಯಾ ಸಮಂತಾತ್ಪವಾರ ಕೀರ್ತಿ
45. ಯಾರ್ಯತು ಹೋಮಧೂಮೈರ್ಧೃತದಿಶಿ ನಿಬಿಡಧ್ವಾಂತ ಚಂದ್ರಾತಪತ್ವಂ ಸೋಯಂ ಮಾ
46. ಹೇಶ್ವರಾರ್ಯಂ ಜಯತಿಪೃಥುಯಶೋ ಮಲ್ಲನಾಥಾಂಘ್ರಿ ಭೃಂಗಃ ಯೋಲಿಂಗಂ ದ್ವೈಷ್ಟಿ ಸ
47. ಮೋಹಾತ್ ಸರ್ವದೇವ ನಮಸ್ಕೃತಂ ನರೋ ನರಕಗಾಮಿಸ್ಸಾತ್ ತಸ್ಯ ಸಂಭಾಷಣಾದಪಿ || ಏ
48. ಮನಾಗಪಿ ದೇವೇಶಂ ಪ್ರಪನ್ನಾ ಚರಣಂ ಶಿವಂ ತೇವಿಘೋರಂ ನಪಸ್ಯಂತಿ ಯಮಸ್ಯ ವದನಂ ನರಾಃ

49. ಸೃಷ್ಟಿಶ್ರೀ ಸ್ವಧಾನು ಸಂವತ್ಸರದ ಮೈಶಾಖ ಸುದ್ದಿ ಪಾರ್ಣಮಿ ಅದಿತ್ಯವಾರ ಸೋಮಗ್ರಹಣದಲ್ಲ ಶ್ರೀವೀರನಾರ
50. ನಿಂಹದೇವನು ಶ್ರೀವರದ ನಿದ್ರಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ದೋರ ಸಮುದ್ರದ ಅಂಗಡಿ
51. ದೆಹಲಿಯೊಳಗೆ ಪ್ರೀತಿಯಿಂದಂ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟ ಗದ್ಯಾಣಂ ಹದಿನೈದು ರಜ
52. ಯೀ ಧರ್ಮಕ್ಕೆ ಅನುಕೂಲರಾಗಿ ಬಂದವರ್ಗಲ್ಲ ಆಯುಂ ಶ್ರೀಯುಮಕ್ಕು ಯೀ ಧರ್ಮಕ್ಕೆ ಪ್ರತಿ ಕೂಲರಾಗಿ
53. ಬಂದವರ್ಗ ಆ ಫೋರ ನರಕ

Transliteration.

1. namas-tunga-siras-chumbi chandra-chāmara-chāravē trailōkya-nagarā-rambha mūla-stambhāya Śam-
2. bhavē || śrīmat-trailōkya-pūjyāya sarvva-karmma su-sākshinē phala-dāya-namō-nityam Kēśavāya Śivāya cha
3. Śankara mahākara
4. dvarada Siddhākhyō Mallikārjjuna Īśvaraḥ || tatō Dvārāvatī-nāthaḥ Hoy-salā-dvīpi lāṃchhanaḥ jātaḥ
5. Śāśapurē tēshu Vinayāditya bhūpatih || ā Vinayādityamgam pāvana charite Keḷeyabbarasiga-
6. makhilōrvvīvaran udayam geydam śrīvara-pada-padma-bhṛīngan Eḷeyamga-nṛipam || ā narapatig-ambhōdhig-anū-
7. na gabhīratēye samanīsippam̐tīre sanmānini Yēchaladēvi manō-nayana-ppṛīti samanīsire sama-
8. nisidaḷu || ene negaḷdā yirbbarggam janiyisadarssutaru negaḷda Ballāḷam Vishṇu nṛipāḷaka-
9. n-Udayādityan embi mūvar udāttar āhava-dhīraru || vṛi || avaroḷu madhya-man-ā
10. giyum dharāṇiyam pūrvvāparāmbōdhi yeyduvinam kūḍe nimirchēhu-vomdu nijaniḥ-
11. pratyūha-vikrāntad-udbhāvadimpd-uttaman ādan uttama bhrājishṇu Lakshmīvadhū-dha-
12. van udvṛitta-virōdhi-daitya-mathanam śrī Vishṇubhupāḷakam || ā Vishṇu-varddhanamgam bhāvōdbha-
13. ve yenisi negaḷda peppina Lakumādēvigam sutan udayisidam bhū-vinuta yaśō-vibhāsi Nara-
14. simha nṛipam ātana tanayan atī-prakhyātan udāram samasta lōkādhāram nītividan emdoḍupāmā-
15. tītam Ballāḷa bhūpa samarāḷōpam śrīmat Padmala dēvi Ballāḷa nṛipāḷa mamdarā tana-

16. yaṃ Naraśimhēṃ vāgdēvate || yaddōḥkāṃḍa
kripāṇa-khaṃḍi-
17. ta ripuḥ kṣmābhṛidvara srēṇayas-saṃgrāma-kṣiti-maṃḍalē kari narā
śrik-paṃka-pūra
18. mchārāya jayaśriyaḥ śrīmuchaḥ sōyaṃ bhūri bhu
19. vibhavaḥ śrī Nāraśimhō nṛipaḥ || svasti śrīman mahāmaṃḍalēśvaraḥ mahā-
rājādhi [rājapa-]
20. ramēśvaraṃ Dvārāvati-pura-varādhiśvaraṃ Yādava-kuḷāmbara-dyumanī
samyaktva-chūḍāma-
21. ṇi Malerāja-rāja maleparoḷu gaṃḍan asaḥāya-sūran ēkāṃga-vīra kadana-
prachaṃḍa nissaṃka-
22. pratāpa sarvvajña-chakravartti Hoysaḷa vira-Nāraśimha dēva śrīmad rāja-
dhāni Dōrasamudradoḷu su-
23. kha-saṃkathā vinōdadim prithvīrājyaṃ geyuttavirddu Śaka varuṣa 1143
ṛaneya Viṣṇu-sāṃva-
24. tsarada Pushya suddha || Sōmavāra Uttarāyana saṃkramāṇadaṃdu || śrī
Kumārana haḷli-
25. y-agrahāradali parama-māhēśvara Siva-pāda-sēkharar appa Bhaṭṭōpādhyā-
yaru bhakti-
26. śraddhātīśaya pūrvvakavāgi rājā-rāṣṭrak-abhyudaya-ahamṭāgi grāma-
brahmōttara vahaṃṭāgi śrī-
27. mad varada Siddha-Mallikārjuna dēvara pratishṭheya māḍalā śrī vira
Nāraśimha dēvanu sa-snēha bhaktiyim
28. dēvara śrīkāryyakke naṃḍādīvige nityōpahāra chaitra-pavitra ārādha-
kara parichārakara jīvi-
29. takkaṃ khaṃḍasphuṭita jūrṇōddhārakkam varshaṃprati hālu-saudegavāgi
Sahavāsiyaḥaḷliya-
30. naḍu bayalali sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa gadde
salage eṃṭu ma-
31. ttaṃ ā Kumārana haḷliyalē tat-kālōchita-krayadim māṛugomḍu koṭṭa vṛitti
omdu 1
32. ā Kumārana haḷliy-asēsha mahājanamgaḷum bhakti pūrvvakavāgi samastā-
gāmi baḷi sahita-
33. vāgi sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa vṛitti omdu 1
mahāpasāyitam pa-
34. rama-viśvāsi śrī Varada Siddha Mallikārjuna dēvara śrī-pādārādhakan appa
lēkhaka Viśvanātha dēva-
35. nu śrī-kāryya naḍavaṃṭāgi baḷi sahita māṛu gomḍu koṭṭa vṛitti eraḍu 2 ā
Mahēśva-

36. ra Bhaṭṭayyaṃgaḷa magalū Gauriyakkanu ā dēvara śrī-kāryyakke māru-
gomḍu koṭṭa vṛitti
37. hāga eraḍu 2 priyadimḍi dhārmavān eyde kāva manujamg-āyuma jaya-
śrīyuma akku
38. i dharmavama kiḍisuva pāpigaḷge Kurukshētradoḷu Vāraṇasīyoḷ ekkōṭi
munim-
39. draram kavileyam Vēdādharam komdudomḍu mahāpātakav-akkuv-emḍu
sārida-
40. puvī saṇṭaksharam dhātriyōḷu || sva-dattam para-dattam vā yō harēta vasum.
41. dharām śashti varusha sahasrāṇi viśṭāyām jāyatē krimi || sāmānyōyam
dha-
42. rmma sētur-nripāṇam kālē kālē pālanīyō bhavadbhiḥ | sarvvān ētān
bhāriṇaḥ pārtthivēpdrā-
43. n bhūyō bhūyō yāchatē Rāmachandrah || yāvānālāsyā raṃgam prati dinam
aniṣam
44. vikshya jīhvāgram agryam Lakshmīr yad gēha vakshasthala mukha-
kamalāny ā samaptāt bavāra kīrtti-
45. ryyā tu hōma dhūmair-ddaśa-diśi-nibīḍa-dhvānta-chandratapatvam sōyam
Mā-
46. hēśvarāryyam jayati prithu yaśō Mallināthāṃghri bhṛiṃgaḥ yō liṃgam
dvēshṭi sa
47. mōhāt sarvva dēva namaskṛitam narō naraka gāmisyaṭ tasya sambhāsha-
ṇādapi || ē
48. manāgapi dēvēśam prapannāch-chharaṇam Śivam tēpi ghōram na
pasyanti Yamasya vadanam narāḥ
49. svasti śrī Svabhānu samvatsarada Vaiśākha suddha Purnami Ādityavāra
Sōmagrahaṇadalli śrī Vira-Nāra-
50. siṃha dēvanu śrī Varada Sidda Mallikārjuna dēvara śrī-kāryya naḍevamṭāgi
Dōrasamudrada Amgadi-
51. dereyōḷage prītiyimḍam ā-chandrarṅka-sthāyiyāgi koṭṭa gadyāṇam hadi-
naidu 15
52. yī dharmmakke anukūlar āgi baṃdavargella āyuma śrīyuma akku yī dharm-
makke pratikūlarāgi
53. baṃdavargge ā ghōra naraka

Translation.

Salutation to Śambhu; Salutation to Kēśava and Śiva; Salutation to Siddha Mallikārjuna.

Thus arose the Poysaḷas, lords of Dvārāvati, having the tiger crest, in Śasapura. Among them was the king Vinayāditya. To him and Keḷeyabbe of pure conduct

was born Ereyāṅga, lord of the whole earth and a bee at the feet of the god Viṣṇu. His wife was the excellent woman Ēchaladēvi, whose love to him (shining in her mind and eyes) was like the great depth of the ocean. To those two noble beings were born three sons Ballāḷa, Viṣṇu-nṛipālaka and Udayāditya of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth, between the eastern and western oceans was the king Viṣṇu, shining from his excellent qualities, lord of the damsel Lakshmī (goddess and the queen so named), destroyer of the powerful demons, his enemies. To that Viṣṇuvarḍhana and the famous Lakshmādēvi skilled in arts (bhavōdbhave) was born king Nārasimha, possessed of fame extending over the whole earth. His son was the matchless king Ballāḷa, very famous and charitable, versed in polity, brave in battle and a support to the universe. (The succeeding two verses are in praise of Ballāḷa's wife Padmaladēvi and their son Nārasimha. But as a number of letters are worn out and lost, the sense cannot be made out completely).

Be it well. While the illustrious mahāmaṇḍalēśvara, king of kings, rājaparamēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament of the Yādava race, crest-jewel of righteousness, king over the Male chiefs, punisher of the Malepas, unassisted hero, single warrior, terrible in battle, nissanka-pratāpa-sarvajña-chakravartti, Hoysala Vīra-Nārasimhadēva was ruling the earth in peace and wisdom from his great capital Dōrasamudra :

On Monday the 11th lunar day of the bright half of Pushya in the year Viṣṇu, 1143rd Śaka year, being Uttarāyaṇa Sankramaṇa day :

When at Kumāranahallī agrahāra, Bhaṭṭōpādhyāya (who was a) Paramamāhēśvara and a garland on the feet of the lord Śiva, installed the illustrious god Varada Siddha Mallikārjuna with great devotion and faith in order that prosperity might accrue to the king and the kingdom and that the village might prosper. Vīra-Nārasimha dēva granted with attachment and devotion, for the god's duty, for the perpetual lamp, for the daily food-offerings, for *chaitra* and *pavitra*, for the livelihood of the priests and the temple servants, for the repairs and renovations of that temple and for the yearly requirements of milk and firewood, 8 salages of wet-land in the central fields of Sabavāsīhallī, free of all imposts, and one vṛitti at the same Kumāranahallī after purchasing it for the price current at the time. All the mahājanas of Kumāranahallī together granted one vṛitti free of all imposts together with revenue and tax. The mahāpasāyita, paramaviśvāsi and worshipper of the illustrious feet of the god Varada Siddha Mallikārjuna, the Lēkhaka (writer) Viśvanātha dēva after purchasing two vṛittis granted the same, for the performance of the god's duty. Gauriyakka, daughter of Mahēśvara Bhaṭṭayya, granted two vṛittis after purchasing the same, for the god's duty.

These letters on the stone proclaim to the world that he who will lovingly protect this charity will live long, be successful and prosperous and that sinful men who

destroy this charity will incur the evil fame of killing in Kurukshētra and Vāraṇāsi seven crores of ascetics, tawny cows and scholars in the Vēdas. He who confiscates the gifts of land made by himself or by others will be born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time. Rāmachandra asks this again and again of all future kings.

Let that Māhēśvarārya, a bee on the lotus feet of the god Mallinātha, whose chest and lotus-like face were wed by the goddess Śrī having witnessed (*lit.* seen) ever and anon his oration (*lit.* stage of the face) and whose fame was like moonlight to the darkness spread in the ten directions by the thick smoke of his sacrifices, prosper. He who does even as much as speak with a hater of the līṅga that is worshipped by all the gods will be condemned to hell. Those persons who at any time seek protection under the feet of Śiva, will never see the terrible face of Yama.

Be it well. On Sunday the full moon day of the bright half of Vaiśākha in the year Svabhānu when there was the lunar eclipse, the illustrious Vīra-Nārasimha-dēva granted for the duty of the god Varada-Siddha-Mallikārjuna, fifteen gadyāṇas from the shop-tax at Dōrasamudra to last as long as the moon and sun endure. Let there be long life and wealth for all those who are in favour of this charity and terrible hell for those who are against this charity.

Note.

This record gives the usual genealogy of the Hoysalas up to Narasimha II. Vinayāditya, his wife Keḷeyabbarasi, their son Eḡeyanga, his wife Echaladēvi, their sons Ballāḷa, Viṣṇu and Udayāditya; Viṣṇuvardhana's wife Lakumādēvi, their son Narasimha, his son Ballāḷa, and his son Narasimha II are all highly praised in the inscription. The purpose of the inscription is then recorded: While Narasimha was ruling the Hoysala kingdom from the capital city Dōrasamudra, one Bhaṭṭōpādhyāya constructed a Śiva temple at Kumāranahalli and installed the god Varadasiddha Mallikārjuna. For the god's service, king Narasimha granted some lands and a vritti. The Mahājanas, Viśvanātha dēva, and Gauriyakka, daughter of Bhaṭṭōpādhyāya, also granted some vrittis to the god. The usual imprecatory verses and the praise of Māhēśvarārya come next. Two years later Narasimhadēva again granted 15 gadyāṇas from the income of the shop-tax, for the god, which is recorded at the end.

The date of the first grant, namely, Vishu sam. pushya śu.11 Sōmavāra, corresponds to Monday, 6th December 1221 A.D. if we take the solar reckoning into consideration. The second grant was on Sunday, Vaiśākha śu. Paurṇami in the year Śvabhānu, when there was a lunar eclipse. This date corresponds to Sunday, 16th April 1223 A.D. There was a lunar eclipse on this day according to Svami Kannu Pillai's Ephemeris.

At Kallahaḷli of the same Halebidu hobli, on a stone standing in the old village site.

Size 4'×1'.

ಅದೇ ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿ ಹಳೇ ಊರಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1. ೦ ವಿರೋಧಿ ಸಂವತ್ಸರದ ಭಾ
2. ೦ ದ್ರಪದ ಶು ೫ ಲೂ ಶ್ರೀಮ
3. ೦ ತು ಚೆನ್ನಪಂಣನು ಕ್ರುಷ್ಣ
4. ೦ ರಾಯರಿಗೆ ಪುಂಜ್ಯ ವಾ
5. ೦ ಗಬೇಕೆಂದು ಪುಷ್ಪಗಿರಿ
6. ೦ ಯ ನಿರಾಸಿಯ ಮಠದ
7. ೦ ಲಿಂಗಣ್ಣೋಡೆಯರಿ
8. ೦ ಗೆ ದೇವಿಯ ಹಳೆಯ ಸೀ
9. ೦ ಮೆಯ ಒಳಗಾದ ತಟ್ಟೆ
10. ೦ ಯ ಹಳೆಯ ಒತ್ತಿನ
11. ೦ ಕಲ್ಲಹಳನು ಕಲ್ಲ ಹಾ
12. ೦ ಕಿ ಪುರಮಾಡಿ ಕೊಟ್ಟೆಲು
13. ೦ ಯಿ ಪುರಕೆ ಅಳುವಿ
14. ೦ ದವರಿಗೆ ಪಂಚಮ
15. ೦ ಹಾ ಪಾತಕ

Transliteration.

1. ೦ Virōdhi samvatsarada Bhā-
2. ೦ drapada śu 5 lū śrīma-
3. ೦ tu Chennappannanu Krushṇa-
4. ೦ rāyarige puṇṇyavā-
5. ೦ gabēkemdu Pushpagiri-
6. ೦ ya Nirāsiya maṭhada
7. ೦ Liṅgaṇṇodeyari-
8. ೦ ge Dēviyahaliya sī-
9. ೦ meya oḷagāda Taṭṭe-
10. ೦ ya haliya ottina
11. ೦ Kallahaḷlinu kalla hā-
12. ೦ ki pura māḍi koṭṭeḷu
13. ೦ yī purake aḷupi-
14. ೦ davarige paṇṇa-ma-
15. ೦ hā pātaka

Translation.

On the 5th day of the bright half of Bhādrapada in the year Virōdhi, the illustrious Chennappaṇṇa, in order that merit might accrue to Krishṇarāya, granted

to Lingannodeya of Nirāsimatt at Pushpagiri, the village Kallahali (situated) by the side of Taṭṭeyahali in the province of Dēviyahali as *pura* (village granted to the god), erecting a stone. Whosoever destroys this *pura* will incur the five great sins.

Note.

The record registers the grant of a village Kallahali to Lingannodeya of Nirāsimatt by Chennappaṇṇa. The grant is said to have been made in order that merit might accrue to Krishṇarāya, evidently the Vijayanagar king. It is possible that the grant was made on the death of Krishṇadēvarāya in the year 1529 A.D. and the date Virōdhi sam. Bhādrapada śu. 5 corresponds to 9th August 1529 A.D. Chennappaṇṇa is not mentioned in any other inscription. He might have been an officer under Krishṇadēvarāya.

21

At Vaddarahalli, of the same Halebīd hobli, on a stone set up in the Bairēdēva temple.

Size 3'×1'.

ಅದೇ ಹೋಬಳಿ ವದ್ದರಹಳ್ಳಿಯಲ್ಲಿ ಬೈರೇದೇವರ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಮನ್ನ
4. ಹಾರಾಜಾಧಿರಾಜ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ
5. ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮಹಾರಾಯರ
6. ಊಳಿಗದ ಸಚೆಯಪ ನಾಯಕರ ಮಗ
7. ಎಲ್ಲಪನಾಯಕರೂ ತಂಮ ತಂದೆ ತಾಯಿ
8. ಗಳಿಗೆ ತಮಗೆ ಪುಂಜುವಾಗದೇಕೆಂದು ಶ್ರೀ
9. ಮಂನುಹಾದೇವೇತ್ಯಮ ಪುಷ್ಪಗಿರಿಯ ಮ
10. ಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಏಕಾಂತದ ಅವಶ
11. ರಕೂ ಕೂಡಿ ಕೊಟ ಗ್ರಾಮ ಶಾಸವಾಹನ ಶಕವ
12. ರುಷ ೧೪೫೪ ನೆಯ ನಂದನ ಸಂವತ್ಸರದ
13. ಫಾಲ್ಗುಣ ಬ ೭ ಸೋಮವಾರದ [ಲು] ಪುರಮಾ
14. ಡಿ ಕಲ್ಲ ಹಾಕಿ ಕೊಟರು ಶ್ರೀ

Transliteration.

1. śrī namas-tungā śiraś-chuṇḍi chandra-chā-
2. mara-chāravē trailōkya-nagarārambha
3. mūla-stambhāya Śambhavē śrīman ma-
4. hā rājādhirāja rāja rāja-paramēśvara

5. śrī vīrapratāpa Achyutarāya mahārāya
6. ūḷigada Saṭeyapa nāyakara maga
7. Ellapanāyakarū tamma tamde tāyi-
8. gaḷige tamage puṇṇyavāgabēkemdu śrī-
9. maṇṇmahā dēvōttama Pushpagiriya Ma-
10. llikārjuna dēvarige ēkāntada avasa-
11. rakū kūḍi koṭa grāma Śālivāhana śaka va-
12. rusha 1454 neya Nandana samvatsarada
13. Phālguna ba 7 Sōmavārada [lu] pura mā-
14. ḍi kalla hāki koṭaru śrī . . .

Translation.

Obeisance to Śiva. The village granted for the *ēkāntada avasara* of the god, the illustrious mahādēvōttama Mallikārjuna dēva of Pushpagiri, by Ellapanāyaka, son of Saṭeyapanāyaka, servant of the illustrious mahārājādhirāja rājaparamēśvara śrī vīrapratāpa Achyutarāya mahārāya, in order that merit might accrue to his parents and himself. On Monday, 7th of the dark half of phālguna in the year Nandana, being 1454th year of the Śālivāhana era, the village was granted as *pura*, erecting the stone.

Note.

This inscription stone was buried up to the liṅga which is carved on it in relief at the top. The stone was in a small hut-like shrine and was being worshipped by the villagers as the main god in the shrine. It was with great difficulty that the villagers were persuaded to allow the stone to be dug up and the inscription to be copied.

It registers the grant of a village, probably Vaḍḍarahalli, where the inscription was found, by Ellapa Nāyaka, son of Saṭeyapa Nāyaka, servant of Śrī Vīrapratāpa Achyutarāya mahārāya, the Vijayanagar king, for services to the god Mallikārjuna of Pushpagiri. The object of the grant was to increase the merit of his parents and himself.

The date of the record, Ś 1454 Nandana sam. Phālguna ba. 7 Sōmavāra, is equivalent to Monday, 17th March 1533 A.D.

KADUR DISTRICT.

KADUR TALUK.

22

At Yagaṭi, Yagaṭi hōbli, on a stone at the north-door of the Kallēśvara temple behind the tank. (Stone in front of Kaḍūr No. 20.)

Size 6' × 2'.

ಯಗಟಿ ಹೋಬಳಿ ಯಗಟಿಯಲ್ಲಿ ಕರ್ಣೇಶ್ವರ ದೇವಾಲಯದ ಉತ್ತರದ ಬಾಗಿಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಕಡೂರು ನಂ. 20 ರ ಮುಂದೆ ನೆಟ್ಟಿರುವುದು.)

ಪ್ರಮಾಣ 6' × 2'.

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ
2. ವಣ ಬ ೧೩ ಸ್ತಿರವಾರದಲು ಬ
3. ಯಪನಾಯಕರು ರಾಯ[ರ]
4. ಅಪಿಕೆಯಲ್ಲಿ ಯ[ಗ]
5. ಟಿಯ ಹತ್ತು ಸಾವಿರದ ಸೀಮೆವೊ[ಳ]
6. ಗೆ ಶೂದ್ರರ ಮದುವೆಯ ಸುಂಕ
7. ವನು ಬಿಡಿಸಿದ ಶಾಸನ ಯದ
8. ಕೆ ಆರು ಅಳುವಿದರು ಅವರ ಹೆ
9. ಂಡಿರನು ಹತ್ತುಸಾವಿರ ಸೀಮೆಯ
10. ಹದಿನೆಂಟು ಜಾತಿಗೆ ಕೊಟ್ಟ
11. ವರು

Transliteration.

1. Sarvajitu saṁvatsarada Śrā-
2. vaṇa ba 13 Stiravāradalu Ba-
3. yipanāyakaru rāya[ra]
4. aṛikeyalli Ya[ga]
5. ṭiya hattu sāvirada sīmevo[la]
6. ge Śūdrara maduveya suṁka-
7. vanu biḍisida śāsana yida-
8. ke āru aḷupidaru avara he-
9. ṁḍiranu hatu sāvira sīmeya
10. hadinemṭu jātige koṭṭa-
11. varu

Note.

This inscription records the grant of exemption from the marriage tax to the Śūdras of Yagaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

The king is not named in the record. Only the word 'Rāya' is mentioned. An inscription at the same place (Kaḍūr 20) mentions Bayipa Nāyaka as a servant of the Vijayanagar king Krishṇadēvarāya. Hence the word 'Rāya' may refer to Krishṇadēvarāya, the Vijayanagar king.

The details of dating are: Sarvajitu sam. Śrāvāṇa ba. 13 Stiravāra, corresponding to Saturday, 24th August 1527 A.D., during the reign of Krishṇadēvarāya.

23

On a lingamudre stone in the land of Garji Maleyappa at Rāmapura of Yagaṭi hobli.

ಯಗಟಿ ಹೋಬಳಿ ರಾಮಪುರದಲ್ಲಿ ಗರ್ಜಿ ಮಲೆಯಪ್ಪನ ಹೊಂದಲ್ಪಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

1. ಗರಜಿ ಗವಟಿಯ ನಿ
2. ರಸಿಯ ಮ
3. ಠದ ಹೊಲ

Transliteration.

1. Garaji Gavaṭiya Ni-
2. rasiya ma-
3. ṭhada hola

Note.

This short inscription records that the land in which the stone is set up belongs to Nirāsi matt at Garaji-Gavaṭi. The matt appears to have belonged to the Vīraśaiva sect. The record is not dated. Paleographically it appears to belong to about the 17th or the 18th century A.D.

24

On the Garuḍagamba in front of the Ranganāthasvāmi temple at Saṇṇēnahalli of the same Yagaṭi hobli.

ಅದೇ ಯಗಟಿ ಹೋಬಳಿ ಸಣ್ಣೇನಹಳ್ಳಿಯಲ್ಲಿ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಾಲಯದ ಎದುರು ಗರುಡಗಂಬದಮೇಲೆ.

- | | |
|----------------|----------------|
| 1. ಂಕ್ಷಯನ | 7. ಂತಂದೆಮಕಳು |
| 2. ಂವಚರ | 8. ಂದೊಪಸ್ತ[ಂ]ಬ |
| 3. ಂದಳನ | 9. ಂಪ್ರಾಚಾರೊಡ |
| 4. ಂವಿಜಮನ | 10. ಂಮಾಡಿದೊಳಗೆ |
| 5. ಂದಲಿ ಗುರು ಆ | 11. |
| 6. ಂದಪ ವಿರಪ | 12. |

Note.

The record is thickly covered over with soot so that a few lines at the bottom could not be deciphered. The inscription records the grant of a dūpastamba (mistake

for dīpastambha, lamp pillar) by Ādapa and Virapa who were father and son, respectively. Regarding the date only the cyclic year Kshaya and the month Āśvija are given. The characters appear to belong to about the 17th century A.D.

25

At Singatagere, Singatagere hobli, on a stone near the tank bund.
ಸಿಂಗಟಗರೆ ಹೋಬಳಿ, ಸಿಂಗಟಗರೆಯಲ್ಲಿ ಕೆರೆಕಟ್ಟೆಯಹತ್ತಿರ ರಥದ ಮನೆಯ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಂದುರ್ಮತಿ ಸಂವ
2. ಂತ್ಸರದ ಮಾಘ ಬ
3. ಂಗಂ ಯಲು ಶಿವರಾತ್ರಿ
4. ಂಯ ಪರ್ವದಲು . . . ದ ದೇವ
5. ಂರ ನಂದಾದೀವಿಗೆಗೆ
6. ಂಬಿಟೆ . . . ಕಯಿ ೧

Note.

This record on a rough stone is rudely engraved. It registers a grant of some land for a perpetual lamp of some god (probably the god Īśvara at Singatagere) on the day of the Śivarātre festival on the 10th lunar day of the dark half of Māgha in the year Durmmati. The record is not dated in any era. The characters appear to belong to about the 17th century A.D. and the date might correspond to Monday, 23rd January 1682 A.D.

26

On a stone near the Siddhēśvara temple at Dēvanūr, Sakrepaṭṇa hobli.
(M.A.R. 1925, No. 56 revised.)

ಸಕ್ರೇಪಟ್ಟ ಹೋಬಳಿ ದೇವನೂರಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.
(1925ನೇ ಇಸವಿ ಮೈಸೂರು ಆರ್ಕಿಯೋಲಾಜಿಕಲ್ ರಿಪೋರ್ಟಿನ 56ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.)

1.
2. ಶ್ರೀ ವೀರಪ್ಪ
3. ಯರೂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆ
4. ಜಯ್ಯನವರು ಕೊ
5. ಪೊಳಗಣ ಕೆಲಸಿಗಳಿಗೆ ತೆರಿಗೆಯ
6. ಮಾನ್ಯವಾಗಿ ಬಿಟರಾಗಿಹಾರನಹಳಿ
7. ಯ ನೀಮೆಪೊಳಗಳ ದೇವನೂರು ಕೆ
8. ನಾಯಂದರಿಗೆ ತೆರಿಗೆಯ ಸುಂಕವನು ಸರ್ವಮಾ
9. ನ್ಯವಾಗಿ ಬಿಟೆ . ಈ ಧರ್ಮವನಾವನೊಬನಾದರೂ ಆ
10. ಲುವಿದವನು ಯಿದಕ್ಕೆ ತಪ್ಪಿದವನು
11. ವಾರಣಾಸಿಯಲಿ ತಂಮ ತಂದೆ ತಾಯ ಕೊಂ
12. ದ ಪಾತಕಕೆ ಹೋದರು

Note.

This inscription published in M.A.R. 1925 as No. 56 is now thoroughly revised. It records a grant of freedom from the tax on barbers at Dēvanūr, which is said to have belonged to Hāranahālī sime. The date of the record is lost, but the record appears to belong to the Vijayanagar period since such grants to barbers are often found during that period. The characters might belong to about the 16th century A.D.

27.

At the bechirak village Honneyanahalli of Sakrepaṭṇa hobli, on a stone of the tank sluice. (Broken into two pieces).

Size 4'×6".

ಅದೇ ಸಕ್ರಪ್ಪಹೋಬಳಿ ಹೊನ್ನೆಯನಹಳ್ಳಿ ಹಾಳುಗ್ರಾಮದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕೆರೆಯ ತೊರುವಕಲ್ಲು. (ಎರಡು ತುಂಡಾಗಿದೆ).

ಪ್ರಮಾಣ 4'×6".

ಎಡಗಡೆ ತುಂಡು—

1. ಶ್ರೀ ನನ್ನಿಮಾರ್ತೃಣ್ಣ ಪಟ್ಟಳಿಗೆಯ ಎ
2. ಷಯಂಗರಸನ ಮಗ ಚಿನ್ನಮ್ಮ
3. ರಸನ ಸೇನದೋವ ಮನಣ
4. ಯ್ಯ ಉತ್ತವಯ್ಯನ ಮಗ ಕೆ

ಬಲಗಡೆ ತುಂಡು—

5. ಷಯ ಕಟ್ಟಿನಿ ಕಲ್ಲತೊಂಬ ನಿಕ್ಕ
6. ಸಿದ ದೇಗುಲಮನನುಕೂಲನಾಗಿ
7. ಗೆಯ್ಯಿದ ತೊಂಬ ಮಾಡಿದ ಹೊನ್ನೋಜ
8. ಕೆಪಗೆ ಬಿತ್ತು ವಟ್ಟವ ಕೊಂಡವ ಕವಿರೆಯ
9. ಬಾಣರಾಸಿಯ ಆಡಿದ ಮಂಗಳ.

Transliteration.

Left portion—

1. śrī Nannimārttaṇḍa Paṭṭaligeṇya E -
2. ŷeyamgarasana maga Chiṇṇamma -
3. rasana sēnabōva Masaṇa -
4. yya Uttavayyana maga ke -

Right portion—

5. ŷeya kattiṣi kalla tūmban ikki -
6. sida dēgulaman anukūlanāgi
7. geysida tūmba māḍida Honnōja
8. keṛege bittuvattava koṇḍava kavileya
9. Bāṇarāsiya aḷida maṃgaḷa

Translation.

Masaṇayya, son of Uttavayya and accountant (sēnabōva) of Chiṇṇammarasa, son of Nannimārttaṇḍa Paṭṭalige Eṛeyamgarasa, having constructed the tank,

caused the stone sluice to be erected and also the temple to be conveniently constructed. Honnōja made the sluice. He who takes away the *bittuvatta* of the tank is he who destroys tawny cows and Bānarāsi (Benares). Good fortune.

Note.

The record belongs to the reign of Chinnamarasa, son of Nannimārttaṇḍa Paṭṭalige Ereyamgarasa, belonging to a branch of the later Kadamba chiefs. It records the construction of a tank, its sluice and a temple by Masanayya, son of Uttavayya, and accountant of the Chief. The tank and the temple are now in ruins.

For more information about this branch of the Kadambas and their genealogy, see M. A. R. 1939, pp. 149-152.

The record is not dated. As inscription No. 37 M.A.R. (1939) belongs to Ereyāṅga, son of Chinnamarasa of the present inscription and is dated in 1096 A. D., the present inscription may belong to about 1080 A. D.

28

At Kāmēnahalli of Sakrepaṭṇa hobli, on a stone built into the wall of the Banaśankari temple.

Size $1\frac{1}{2}' \times 1'$.

ನಕ್ರಪಟ್ಟ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬನಶಂಕರಿ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1'$.

- | | |
|--------------------|-----------------|
| 1. ಶ್ರೀಮತು ಲಕ್ಷ್ಮೀ | 4. ಡಿಗೆ ಸಲು ಉಂ |
| 2. ನಾರಾಯಣ ದೇ | 5. ಬಳಿ ಕಾಮೇನಹಳಿ |
| 3. ವರ ಅಮೃತವ | |

Note.

This record registers the grant of the village Kāmēnahalli, where the inscription was found, for the *amritapadi* of the god Lakshminārāyaṇa, most probably at Dévanūr. The record is not dated and may belong to about the 17th century A.D.

29

At the ruined village Jammāpura, Hirenallūr hobli, on a stone lying by the road side.

Size $6' \times 2\frac{1}{2}'$.

ಹಿರೇನಲ್ಲೂರು ಹೋಬಳಿ ಹಾಳು ಜಮ್ಮಾಪುರದ ಗ್ರಾಮದಲ್ಲಿ ರಸ್ತೆ ಮಗ್ಗುಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ಶ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಆಶಾ[ಗಜೇಂದ್ರ]ಚಂದ್ರ ದಿನೇಶಾಂಬರಪವನಭುಜವುತ್ತಂಗ ಪ

3. ಯೋರಾಶಿಗಳುಳ್ಳನ ಜಂನಿಹಳೆಯ ಶ್ರೀನೀಲಕಂಠದೇವರ ಸಾಸನಂ ನೆಗಳ್ಳುದು ಜ
4. ಯಸಂವಂಧರಥೋಳು | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ
5. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾತ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ
ಶ್ರೀಮತು
6. ಭೂವಲ್ಲಭ ಹೆಮ್ಮಾಡಿರಾಯಂ ಸಪ್ತಾರ್ಧಲಕ್ಷಭೂಮಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಪಪ್ರತಿಪಾಳನಂ ಗೆ
7. ಯ್ತು ಕರ್ಯಾಣದ ನೆರೆವೀಡಿನಲು ಸುಖರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮ
8. ಹಾಶಬ್ಧ ಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ
9. ದ್ಯುಮಣಿ ಶ್ರೀಮತ್ತಿರುಪನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ಸಂಗಲ ಬನವಸೆ ಹಲಸಿಗೆ ಹುಲಿ
10. ಗೆ . . . ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗೆ ವಿಷ್ಣುವರ್ಧನ್[ನ]ಹೊಯ್ಸ[ಳ]ದೇವರು ಗಂಗೆ
11. ವಾಡಿ ತೊಂಭತ್ತ ಟುನಾನಿರಮಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಪಪ್ರತಿಪಾಳನಂಗೆಯ್ತು ದೋರಸ
12. ಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ||
13. ವಚನ || ಅನ್ತಾತನಗ್ರತನೂಜಂ ನರನಿಂಹಭೂಪಾಳಕಂ || ದೇವೋದೇವಗಿರಿಂದ್ರ ರುಂ[ದ್ರ]
14. ನಿಬರ ಬ್ಯಾಕರ್ಣಕೀರ್ತಿಧ್ವಜಂ ದೇವಚಂಡಧರಪ್ರತಾಪಮಹಿಮಾವ[ಪ್ಪಂ]ಭೃಲಂಕೇಶ್ವರಂ ದೇವೋ
15. ಭವ್ಯವಿದಗ್ಧ ಮುಗ್ಧಸುದತ್ತೀಪ್ರಖ್ಯಾತ ಮೀನದ್ವಜಂ ದೇವ ಸ್ತ್ರೀ ನರನಿಂಹ ಭೂಪತಿರಸೌ ಜೀಯಾ
16. ಸ್ಥಿರಂ ಭೂತಳೇ || ಪ || ಅನ್ತಾತನಗ್ರತನೂಜಂ ಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಕಾಳೆಗದೊಳು ನಿನಾತ
17. ಕರವಾಳಹತಕ್ಕೆ ಹತಪ್ರಭುರ್ಮಹೀಪಾಳಕರೋಡಿಪೊಕ್ಕು ಗಹನಾನ್ತರದೊಳು ಕ್ಷುಧೆಯೊ
18. ಳುವೆ ವಂಸ್ಯಭೂಪಾಳದೊಳಿದ್ದರ ಹಣ್ಣಳನೆ ಹಣ್ಣಿನಲಮ್ಮದೆ ಕಾಯಿಕಾಯಿ ಬ
19. ಳ್ಲಾಳ ನೃಪಾಳ ಯೆಂಬಿದನೆ ಪಂಬಲಿಸಿದುದು ಮೈರಿಸಂಕುಳಂ || ಸ್ವಸ್ತಿ ಸಮ
20. ಸ್ತಭುವನಾತ್ರಯ ಸ್ತ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪ
21. ರಮ ಭಟ್ಟಾರಕಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ಮರೆರಾಜ
22. ರಾಜ ಮಲಪರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡಸೂರನೇಕಾಂಗವೀರ ನಿಸ್ಸಂಕಮಲ್ಲ ಸ್ತ್ರೀಮತು
23. ಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಾಣ ವೀರಬಲ್ಲಾಳದೇವರು ಗಂಗೆವಾಡಿ ನೋಣಂಬವಾಡಿ ಬ
24. ನವಸೆ ಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿ ಹಲಸಿಗೆ ಹುಲಿಗೆ ಹೆ ಬೆಳುವಲನಾಡ ಯೆರಡಹುನೂ
25. ಷಿ ರಾಜಧಾನಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಪಪ್ರತಿಪಾಳನಂಗೆಯ್ತು ಲೊಕ್ಕುಗುಂಡಿ ನೆರೆ
26. ವೀಡಿನೊಲು ಸುಖ ಸಂಕಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ || ತತುಪದಪದ್ಯೋ
27. ಪಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾನಾಮಂತಾಧಿಪತಿ ಮಹಾನಾಮಂತ ಘನಣಿ
28. ನಿಗ್ಗುಂದದ ಚಟ್ಟಯ ನಾಯಕರ ಪ್ರತಾಪಮೆಂತೆಂದಡೆ || ಸ್ತ್ರೀಯುಂ ಸ್ತ್ರೀಗೌರಿಯುಂ
29. ಪೇರುರದೊಳೆಡದೊಳೊಪ್ಪಿದ್ದರವರ್ವಿಸ್ವರೋಕಜ್ಯಾಯಂ ಮಾರಾಸ್ತಿಮಾರಾಧರ ರಮಿತ್ರ
30. ಪಯೋರಾಸಿ ಕೈಳಾಸನಿತ್ಯಃ ಶ್ರೇಯೋದ್ವರ್ಧಿಸ್ತ್ರಿಯಕ್ಷ ನೆಗಳ್ಳ ಹರಿಹರ ಕೂರ್ತು ನಾಮಂ
31. ತ ಚಟ್ಟಂಗಾಯುಂ ಪರಂಗಡಂ ಪೋಲಿಪೋಡೆ ಪೆಂಪಿಂ ಬಿಣ್ಣಂ ಗುಣ್ಣಿನಿಂದಾರುಂ ಪೋಲಿಪ
32. ರೇ ಪೋಲರನ್ಯ ಪೃತನಾ ಸಂಪುಟ್ಟನಂ ಚಟ್ಟನಂ || ಬಂದೆರದಂಗೆ ಕೊಟ್ಟು ಸರೆಮೈರಿಗೆ ಬೆಂಗುಡನೆ
33. ಂದು ಪೆಂಬಿದಾವಂದಮೋ ತನ್ನೊಳಿಲ್ಲ ಭಯವಾಭಯಮಂ ಪಗೆಗೀವನುಂತೆ ಚಿತ್ರಂ
34. ದರೆನುತುಮತ್ತಂ ಪೊಗಳ್ಳುಂ ವಸುಧಾತಳವಕ್ಕುಹಿಂದೆ ನಿಗ್ಗುಂದದ ಚಟ್ಟನಂ ರಿಪುಘರಟ್ಟ
35. ನನಿಂದುಲರಾಟ ಪಟ್ಟನಂ || ಪ್ರಕಟಂ ದೋರ್ಬ್ಬಳದುವರ್ವಿನಂ ಸುಭಟನಾ ನಾಮಂತ ಮಲ್ಲಂ ರ
36. ಣಾನುಕ ದೊನೊಲು (?) ಕಿಡಿರಾಗಿ ತಾಗಿದರಿ ಸೇನಾಚಕ್ರಮಂ ನೀಡೆಪ್ಪೆಯ್ಯ ಕಬಂಧಂ ಕುಣಿದಾಡೆ
37. ವೀರರ ನಿರಂ ಜೀರೇಳೆ ಮಾರಾಂತ ರಾಘತನಂ ಕೊಂದೆರಡಾನೆಯಂ ಪಿಡಿದನಾ ಚಂಗಾಳುವನು
ಗ್ರಾಚಿಯೊಲು ||
38. ಅನ್ತವರ ಕುಳಾನ್ಯಯವೆನ್ನೆಂದಡೆ || ಮಿಂಡರ ಜಕಗೌಡ ಆತನ ತಮ್ಮ ಅದಿಗೌಡ ಅವರ ಸುಪುತ್ರರ
39. ಪ್ಪ ಬಂವಗೌಡ ಆತನ ತಮ್ಮ ಸೆಟ್ಟಗೌಡ ಹರಿಯಮ ಕಲ್ಲಗೌಡ ಸೋಮಗೌಡ ಅಧಿಗೌಡ ಮಗೆ ಚ
40. ಕ ಹರಿಯಮಗೌಡ ಅನ್ತಾತನ ತಮ್ಮ ನೀಲಕಂಠ || ಯಿನ್ನಿನಿಬರು ಯಿದು ಸ್ತ್ರೀ ನೀಲಕಂಠ ದೇವರಿಗೆ
ನಿತ್ಯಪೂ
41. ಜೆಗಂ ನಿವೇದ್ಯಕ್ಕಂ ಚೈತ್ರಕಂ ಪೈತ್ರಕಂ ತಪೋದನರ ಆಹಾರದಾನಕ್ಕಂ ದೇವರ ನಂದಾದೀವಿಗೆಗಂ
ಬಿಟ್ಟ ಧರ್ಮ

42. ಎಂತೆಂದಡೆ || ಕೊಂಗಿಯ ಕೆಹೆಯ ಕೆಳಗೆ ಗೌಡುಗದೆಯ ನೆರೆಯಲು ಸಲಗೆ ೧ ಗೌಡುಗೆಹೆಯ
 43. ಕೆಳಗೆ ಮೊದಲೇರಿಯಲು ಗದೆ ಸಲಗೆ ೧ ದೇವರ ಮುಂದಣ ಮಣಲಕೆಯ ಮತ್ತರೊಂದು ೧ ಹಳೆಯ
 44. ಹಾಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಊರಹಡುವಣ ಹರಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಕಾನಿಯ ಬ
 45. ಳೆಯ ಎರೆಯ ಕೆಯಲು ಕಂಬ ಅಹುನೂಹು ೨೦೦ ಕೊಡವೀನ ಸುಂಕಮಾನ್ಯ || ಅನ್ನಾತಪೋ
 46. ಧನರ ಗುರುಕುಳಾನ್ವಯವೆಂತೆಂದಡೆ || ಗುಣನಿಧಿ ನೀತಿವಿದ
 47. ಕ್ಷೇತ್ರಮುಖತೀಕ ನಿಂತೀಧಾತ್ರಿಯೊಳು ನೆಗಲ್ ಬ್ರಹ್ಮೇಸ್ವರ ಪಂ
 48. ಡಿತರ ತಮ ಹಂಪಜೀಯರ ಕಾಲಂ ತೊಬದು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ ಅ
 49. ವರ ಸುಪುತ್ರರವ್ವ ಸೋವರಾನಿಪಂಡಿತರು ಆತನ ತಮ ದೇವೇಂದ್ರ ಪಂಡಿತರು ಇಂತೀ ಧರ್ಮ
 50. ಮಂ ಪ್ರತಿಪಾಳನಿದರ್ಗೆ ಗಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾವಿರ ಕವಿಲೆಯಂ
 51. ಸಹಸ್ರ ತಪೋಧನರ ಬ್ರಾಹ್ಮಣರ್ಗೆ ಪುಣ್ಯದಿನದಲು ಯಥಾವಿದಿಯಂ ದಾನಂ ಮಾಡಿದ ಫ
 52. ಲ ಮಂತದಕ್ಕನ್ಯಾಯಮಂ ಚಿಂತಿಸಿದಂಗಂ ಮಾಡಿದಂಗಂ ಕುರುಕ್ಷೇತ್ರದಲು ತಪೋಧನರ ಬ್ರಾ
 53. ಹ್ಮಣರ ಕವಿಲೆಯಂ ಕೊಂದ ಪಾಪ ತಪ್ಪದು || ಯನ್ನೀ ಧರ್ಮವನು ಕೆಡಿಸಿದವನು ಪಂಚ
 54. ಮಹಾಪಾತಕನಕ್ಕು ||

Transliteration.

1. namas-tumga śiras-tumbi chandra-chāmara-chāravē trai-lōkya-nagarā-
rambha mūla-
2. stambhāya Sambhāvē || śāśā-[gajēndra]-chandra dinēśāmbara pavana bhujā-
vuttumga pa-
3. yōrāsigaḷ ullina Jamṇihāliya śrī Nilakamṭha dēvara sāsanaṃ negaḷdudu Ja-
4. ya samvamchharadoḷu | svasti samasta bhuvanāśrayaṃ śrī prithvī-valla-
bhaṃ mahā-
5. rājādhirāja paramēśvaraṃ parama bhaṭṭārakaṃ Śatyāśraya-kuḷa-tīlakam
Chāḷukyābharaṇaṃ śrīmatu
6. Bhūvallaḷbha Hemmāḍirāyaṃ saptārdha lakkha bhūmiyaṃ duṣṭa-nigraha
śiṣṭa-pratipāḷanaṃ ge-
7. ydu Kalyāṇada nelevīḍinalu sukha-rājyaṃ geyyuttaṃ ire || svasti samadhi-
gata paṃcha ma-
8. hā-śabda mahāmaṇḍaḷēśvaraṃ Dvārāvati puravarādhīśvaraṃ Yādava
kuḷāmbara
9. dyumaṇi śrīmat-Tribhuvanamalla Talakāḍu-Komgu-Naṃgali Banavase
Halasige Huli-
10. ge . . . gomḍa bhujabāḷa-Vīragamga Viṣṇuvarddha[na] Hoysa[la]
dēvaru Gamga
11. vāḍi tomhattaru sāsīramam duṣṭa-nigraha śiṣṭapratipāḷanaṃ geydu
Dōrasa-
12. mudrada nelevīḍinalu sukha-saṃkathā-vinōdadi rājyaṃ geyuttire ||
13. vachana || antātanaḡra-tanūjaṃ Narasiṃha bhūpāḷakaṃ || dēvō-dēva-giriṃdra
rup[dra]

14. sikhara-byākīrṇa kirtti-dhvajaṃ dēva chaṃḍadbara-pratāpa mahimāva-
[shtaṃbha] Laṃkēśvaraṃ dēvō-
15. bhavya-vidagdha-mugdha-sudatī-prakhyāta Mīnadhvaṃ dēva sri Nara-
siṃha bhūpatir asau jīyā-
16. sthiraṃ bhūtaḥ¹ va¹ antātanagra-tanūjaṃ Ballāḥa bhūpālakaṃ¹kāḷegadoḷu
nisāta
17. karavāḷa hatakke hataprabhar-mmahīpālakar ōḍi pokku gahanāntaradoḷu
kshudheyo-
18. ḷuve vaṃnya-bhūjāḷadoḷ irda haṅgaḷane haṇṇenal ammade kāyi kāyi Ba-
19. llāḷa nripāḷa yēmbidane paṃbalisidudu vāiri-saṃkuḷaṃ¹ svasti sama-
20. sta bhuvanāśraya sri prithvī-vallabhaṃ mahārājādhirājaṃ paramēśvara pa-
21. rama bhāṭṭarakam Yādava-kulāmbara-dyumani saṃyakta-chūdāmani Male-
rāja-
22. rāja malaparoḷu gaṃḍa kadana-prachaṃḍa sūran ekāṃga-vīra nissamka
malla srīmatu
23. pratāpa-chakravartti Hoysaṇa Vīraballāḷa dēvaru Gaṃga vāḍi Noṇaṃbavāḍi
Ba-
24. navase Hānumgall-Uchchaṃgi Halasige Huligere Beḷuvalanāḍa yeradaṇu
nū-
25. rara rājadhāniyaṃ duṣṭa-nigraha śiṣṭa-pratipāḷanaṃ geydu Lokkuguṃḍi
nele-
26. vīḍinoḷu sukha saṃkathā-vinōdadim rājyaṃ geyuttire¹ tatu pada padmō-
27. pajivi¹ svasti srīmanu mahāsāmaṃtādhipati mahā sāmaṃtaghasaṇi
28. Nirgguṃḍada Chaṭṭaya nāyakara pratāpaṃ eṃṭeṃḍade¹ Sriyūṃ sri Gauri-
yūṃ
29. pēruradoḷ eḍadoḷ oppirddavar visva-lōka-jyāyaṃ mālāstimālā-dharar
amitra-
30. payōrāsi Kaiḷāsa-nityaḥ śrēyōdvar dvi-triy-akṣa negaḷda Haribara kūrttu
sāmaṃ-
31. ta Chaṭṭaṃg-āyūṃ paraṃ gaḍaṃ pōlipode pēṃṃṃ biṃṃṃ guṇṇiṃṃd-
āruṃ pōlipa-
32. rē pōlar anya-pṛitaṇā-saṃghaṭṭanaṃ Chaṭṭanaṃ¹ baṃḍ-eradaṃge koṭṭu sale
vairige beṃḡudan e-
33. mḍuv-eṃbidāvamḍamō tannoḷ illa bhayaṃv-ā bhayaṃṃṃ pageḡiṃṃṃ uṃṭe
chitraṃ
34. dal enutu mattaṃ pogalḡuṃ vasudhāṭaḷav-akkaṃṃṃde Nirgguṃḍada
Chaṭṭanaṃ ripu-gharaṭṭa-
35. nan imdu-lalāṭa-paṭṭanaṃ¹ prakāṭaṃ dōrbbaḷad-urvinim subhaṭaṇ ā
sāmaṃṭa-mallaṃ ra-

36. nānukadonolu (?) kidirāgi tāgīd-ari-sēnā-chakramam sile poyye kabamdhām
kūṇidāḍe
37. vīrara siram jīrēle mārāmta rāūtanam komd-erāḍāneyam piḍidan ā Cham-
gāḷuvan-ugrājīyolu ||
38. antavara kuḷānvayav-emtemḍaḍe || Miṇḍara Jakagaḍa ātana tamma
Ādigauḍa avara suputrara-
39. ppa Bammagaḍa ātana tamma Setṭigaḍa Hariyama Kallagaḍa Sōma-
gaḍa Ādhigaḍa maga Chi-
40. ka Hariyamagaḍa antātana tamma Nilakaṇṭha || yint-inibaru yiḍu sri
Nilakaṇṭha dēvarige nitya pū-
41. jegam nivēdyakkam chaitrakam paitrakam tapōdhanara āhāra-dānakkam
dēvara namdādivigegam biṭṭa dharmma
42. emtemḍaḍe || Komgiya kereya keḷage Gauḍu gaḍeya nereyalu salage 1
Gauḍugereya
43. keḷage modalēriyalu gaḍe salage 1 dēvara mumḍaṇa maṇala keyi mattar
omdu i haḷeya
44. hālakeyalu mattar omdu 1 ūra haḍuvāṇa haraḷa keyalu mattar omdu 1
Kāniya ba-
45. ḷiya ereya keyalu kamba arunūru 600 koḍavīsa suṇka mānya || antā tapō-
46. dhanara guru kuḷānvayav-emtemḍaḍe || guṇa-nidhi
nīti-vidam
47. kshētramukha tiḷakan imti dhātriyolu negaḷda Brahmē-
svara paṇ-
48. ḍitara tamma Hampajīyara kālam toḷadu dhārāpūrvakam māḍi biṭṭa
dharmma a-
49. vara suputrarappa Sōvarāsi paṇḍitaru ātana tamma Dēvēṇḍra Paṇḍitaru
imti dharmma-
50. mam pratipālisidargge Gaṅge Vāraṇāsi Kurukshētradoḷu tapōdhanara Brā-
51. hmaṇara kavileyam komda pāpa tappadu || yintī dharmmavanu keḍisida-
vanu paṇcha
52. mahāpātakan akku ||

Translation.

Lines 1-4.

[Praise of Sambhu] In the year Jaya, the charter of the god Nīlakaṇṭha became well-known (to endure) as long as the cordinal elephants, moon, sun, sky, air and ocean endure.

Lines 4-7.

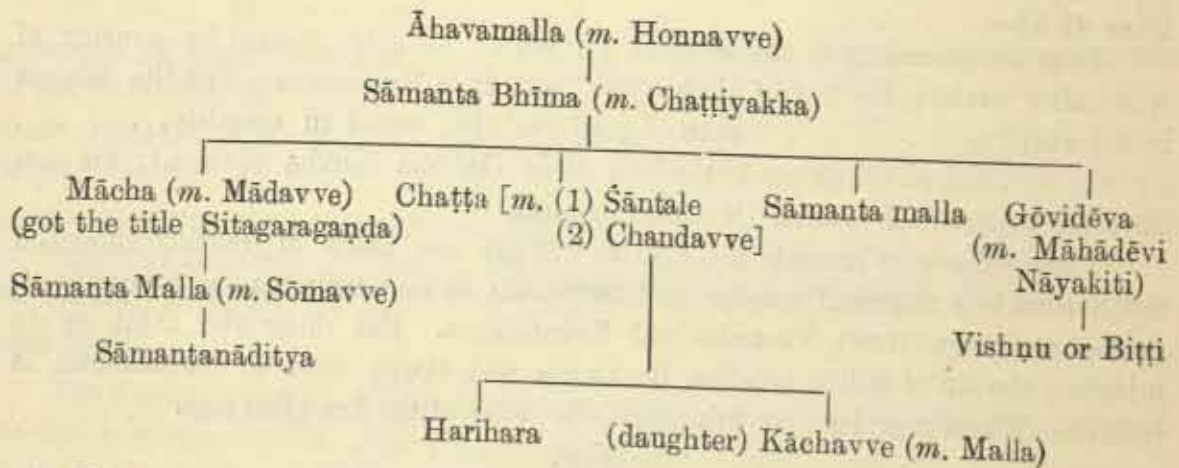
Be it well. While the illustrious Bhūvallabha Hemmāḍirāya, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahārājādhirāja rāja-paramēśvara parama-bhaṭṭāraka, an ornament to the race of Satyāśraya,

At the beginning, the record mentions Bhūvallabha Permmāḍi, the Chālukya ruler as the overlord. Bhūvallabha Permmāḍi or Bhūlōkamalla Permmāḍi is the same as Sōmēśvara III who reigned between 1126 and 1139 A.D. The record does not belong to his reign. But as the predecessors of Chaṭṭa, ruler of Nirgunda, were first serving under Bhūlōkamalla before they became subordinate to the Hoysalas, we find in all the inscriptions of that family reference to their previous master Bhūlōkamalla. The record belongs to the reign of Ballāla II and the line of kings from Vishṇuvardhana is detailed as usual with descriptions in each case.

Ballāla is referred to as ruling at Lokkuguṇḍi at the time of this grant. Lokkuguṇḍi is the present Lakkundi in the Dharwar District. After Ballāla conquered the northern territories he stayed at Lokkuguṇḍi and ruled the kingdom from that place for some time.

We are then introduced to Chaṭṭa Nāyaka of Nirgunda, a subordinate of Ballāla II. This Chaṭṭa and his family are referred to in a number of inscriptions. (E. C. V Ak. 55; VI Kd 30, 35, 37, 38; XII Ck, 11, 13, 14, 20, 35, 40; M.A.R. 1910, para 76; 1918, para 94, etc). Chaṭṭa was the subordinate of Vishṇuvardhana also. He and his brothers appear to have been very powerful during the reign of Vishṇuvardhana. In E. C. XII Ck. 35, Chaṭṭa is said to have defeated the Pāṇḍya king in the battle at Emmeganūr, captured his elephants and presented them to his lord Vishṇuvardhana.

The following is the table of Chaṭṭa's family according to the information we now possess :—



Kd 36 and 37 mention Kariyabamma also before Āhavamalla. This Kariyabamma is said to have got the titles Gaṇḍatalaprahāri and Doḍḍankambaḍiva from the Chālukya emperor Āhavamalla. This Kariyabamma gave the name of his master Āhavamalla to his son. This Āhavamalla's son was Sāmanta Bhīma who had four children. These, who were the subordinates of the Chālukyas, afterwards became the subordinates of Vishṇuvardhana. Vishṇuvardhana gave the title of

Sitagaragaṇḍa to Mācha, the eldest of the four brothers. Sāmanta Malla was the son of Mācha. He defeated Chengāḷva in fierce battle, captured two elephants and the royal umbrella and presented them to his king. Biṭṭi or Vishṇu, son of Gōvidēva, the last among the brothers, is said to have conquered Nilagiri.

The record is dated in the cyclic year Jaya. This Jaya occurs only once during the reign of Ballāḷa II, that is, on 1174-75 A.D. and this might be taken as the date of the record. If so the record belongs to his early days. The titles applied to him also suggest accordingly. He is given the titles of śrī prithvīvallabham mahārājādhirājam paramēśvara parama bhāṭṭāraka, etc. But he is not given the titles of Śānivāra-siddhi and giridurga-malla which are applied to him in all his later records. Sāmanta Chatta, Malla and Gōvidēva appear to have served under Viṣṇuvarddhana, Narasimha I and Ballāḷa II. The mention of Lokkigoṇḍi as the capital of Ballāḷa II, in the present record, as early as 1174-75 A.D. shows that Ballāḷa II started his northern expedition as soon as he became the ruler.

The present record is found lying in the ruined village-site of Jammāpura which is called as Jannihali in the record. The village is about 12 miles from Nirggunda which was the capital of Chaṭṭa. Chaṭṭa's wife and son-in-law are said to have erected the Chaṭṭēśvara temple in the memory of Chaṭṭa at Vokkalagere which is four miles from Jammāpura. Chaṭṭa and his brothers were ruling Nirgunda nāḍ which forms the present Kaḍūr, Hoḷalkere and Chikkanāyakanahalli taluks.

The grant was made after washing the feet of Hampajīya, brother of Brahmēśvara Paṇḍita. Hampajīya had two sons named respectively Sōvarāsi Paṇḍita and Dēvēndra. These belonged to the Kāḷāmukha sect and they were the priests of the Nilakanṭha temple.

SHIMOGA DISTRICT.

NAGAR TALUK.

30

At Nagar, Nagar hobli, on a stone set up in the enclosure of Mr. Srinivasa Rao's rice mills.

Size 4' × 3'.

ನಗರದ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ರೈಸ್‌ಮಿಲ್ಲಿನ ಆವರಣದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಕಾಣೆ ಬಡೆದು ಹೋಗಿದೆ).

ಪ್ರಮಾಣ 4' × 3'.

- | | | | | | |
|----|---|---|---|---|----------|
| 1. | . | . | . | . | ಯ ಕಲುಗೆ |
| 2. | . | . | . | . | ತಿದ ಭೂಮಿ |
| 3. | . | . | . | . | ಸಾನನವ ಬ |

4. ಣಿ ಆಗಾಂಮ್ಯ ನಿ
5. ಪಾರಂಪರೆಯಾಗಿ
6. ತ್ರಗ್ನಾನಾತಿ ಸಾಮಂತದಾ
7. ಗಳೂ ಚಂದ್ರಾದಿತ್ಯರು ಕ
8. ಕಬ್ಬುನಾಡ ಲಕ್ಷ್ಮಣಸೇನ ಬೋವನ
9. ಬರಹ ಸ್ವ ನಂ! ಪರದತ್ತಾಪಹಾರೇಣ|| ಸ್ವದತ್ತ ನಿಪ್ಪಲ
10. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ಪರ್ವತಸ್ಯಾಣಿ ವಿಷ್ಣುಯಾಂ
ಹಾಯತೇ ಕ್ರಿಮಿ ಯೇ
11. ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ ಅಳುವಿದರೆ ದೇವರೋಕ ಮತ್ತೊರೋಕ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷಿ ವೇಡೆಯರು
ಭಕ್ತರಿಗೆ ಹೊರಗು
12. ತಂಮ ತಂದೆ ತಾಯಾ ಗುರುದೈವವನು ವಾರಣಾಸಿಯಲಿ ಕೊಂದಾ ಪಾಪಕೆ ಹೋಹರು ಶ್ರೀ ಶ್ರೀ
ಸದಾಶಿವರಾಯ
13. ರೂ ಹಂಪೆಯ ಹಸ್ತಿನಾವತಿಯೆಂಬ ವಿದ್ಯಾನಗರಿಯಲೂ ಸುಖ ಸಂಬತಾ ವಿನೋದದಿಂದ ದುಪ್ಪನಿಗ್ರಹ
ಶಿಷ್ಯಪ್ರತಿಪಾ
14. ಲಕರಾಗಿ ಸಕಳ ವರ್ಣ ಧರ್ಮಗಳಿಂ ರಾಜ್ಯಂಗೆಯಿಲುತಿಹ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದಾ
ಆರಗದ ಪೇಂಠೆಯಕ್ಕೆ ಸ
15. ಉವ ಯಿಥೈವೊಂಬತ್ತು ಕಂಪಣದೊಳಗಾದ ರಾಜ್ಯವನು ಮಾಗಣೆಯಾಗಿ ಸದಾಶಿವರಾಯ
ನಾಯಕರೂ ಆಳುವ
16. ಕಾಲದಲೂ ಅವರ ಸಂನ್ಯಾಸವಿಡಿದು ಸಕಲಗುಣ ಸಂಪನ್ನರುಮಪ್ಪ ಬಂಕಿಯರನರೂ ಹೊನ್ನೆಯಕಂಬಳಿ
17. ವೊಡೆಯರಾದ ಶಂಬರದೇವಿ ಅಮನವರೂ ಘಠದಮೇಲಣ ಮುಂಗಿನಾಡ ಬಿದಿರೂರು ಕಬ್ಬುನಾಡು
ಮುಂತಾ
18. ದ ನೀಮೆಗಳನೂ ಸಧರ್ಮದಿಂದ ಪಾಲಿಸಿ ನಡೆಸಿಕೊಂಬ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದ ಆರಗದ
ಪೇಂಠೆಯಕ್ಕೆ
19. ಸಲುವ ಯಿಥೈ ವೊಂಭತ್ತು ಕಂಪಣದೊಳಗಣ ಕಬ್ಬುನಾಡ ಪಡುವ ಭಾಗೆಯಲೂ ಹರಿಗಾರ! ಕುಳಗೆ
ಬಳಿಯ ಚಿಟಿ
20. ಗೌಡನು ಪಾಳಿಗೆಕಂತ್ತೆಯ ಕಲ್ಯಾಣದ ವೊಡೆಯರು ದೇವರ ಬಿದುರೂರಲ್ಲ ಯಿದ ನಿರಾಸಿಯಮಠಕೆ
ಕೊಟ್ಟು ದ
21. ಮೃ ಸಾಸನದ ವೊಕ್ಕಣಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಮೂಲಸಲಿಕೆಯ ಕುಳಕ್ಕೆ ಸಲುವ ಹರಿಗಾರುಗ್ರಾ
22. ಮದೊಳಗೆ ನೆತ್ತರುಗೊಡಗೆಯ ಅರಳಯವೊರಡಿನ ಭೂಮಿಯ ವೊಂದು ವರಹ ನಿಧಾಯವನೂತಿರು
23. ಮರೆ ಪರ್ವತಕ್ಕೆ ಹಿರಿಯ ಮಾಂನೈರುಗಳಿಗೆ ಧರ್ಮಕ್ಕೆ ನಡೆಸಿಬರುತುಂಯಿದ ನೆತ್ತರುಗೊಡಗೆಯ
ಅರುಳಿ ಮೊ
24. ರಡಿನ ವೊಂದುವರಹ ನಿಧಾಯದ ಭೂಮಿಯನು ನಾವು ಕಲ್ಯಾಣದೇವರ ಬಿದಿರೂರ ನಿರಾಸಿಯಮಠಕೆ ಸಹಿ
25. ರಣ್ಯೋದಕ್ಕೆ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಹಿದೂ ಲ್ಲಿಂಗ ಮುದ್ರೆ ಕಲ ನೆಟ್ಟು ಕೊಟ್ಟಿನಾಗಿ
ಆ ಭೂಮಿಯ ಚೆ
26. ತೂನ್ನಿಮೆಯ ಗಡಿಯ ವಿವರ! ಮೂಡಲು ನೆಲನಂಚು ನೀರ್ವಯೆರಕಲು ಗದೆ ತೆಂಕಲು ನೆಲನಂಚು
27. ನೀರ ಯೆರಕಲೂ ಗಡಿ ಪಡುವಲು ನೆಟ ಲಿಂಗಮುದ್ರೆಯ ಕಲೂಗಡಿ! ಬಡಗಲು ಹರಿದ ಹೊಳೆಗಡಿ
28. ಯಂತೀ ಚತುನ್ನಿಮೆಯಿಂದ ವೊಳಗಾದ ವೊಂದು ವರಹನ ನಿಧಾಯದ ಭೂಮಿಯನು ನಾಲು ನಿಮಗೆ ಶಿ
29. ವಾರ್ಪಣವೆಂದು ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಹಿದು ಕೊಟ್ಟಿವಾಗಿ
ಆ ಭೂಮಿಗೆ ಸಲು
30. ವ ಮನೆ ಮನೆದಾಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಮ್ಯ ನಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತ್ತೇ
31. ಜೋಪಾರ್ಪನೆಗಳನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂಮ ಶಿಷ್ಯ ಪಾರಂಪರೆಯಲೂ ಸುಖದಲೂ ಬದು
ಬಹಿಯೆಂ

32. ದು ನಾಲು ನಮ ಶ್ರೀ ಪುತ್ರಗ್ನಾತಿ ಸಾಮಂತ ದಾಯಾದ್ಯರು ಮತದಿಂದ ವೊಪ್ಪಿವೊಡಂಬಟ್ಟು
ಕೊಟ್ಟ ಧರ್ಮ ಸಾ
33. ಶಾನ| ಯಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಚಂದ್ರಾದಿತ್ಯರು ಕರ್ತೃರವೊಪ್ಪ ಕಲಿನಾಥದೇವರು ಯಂತೀ
ಯಂತಿವ
34. ರು ಉಭಯಾಂತ್ಯತದಿಂದ ಕಬುನಾಡ ಲಕ್ಷ್ಮಮಣ ಸೇನಜೋವನ ಮಗ ಲಂಗಣನ ಬರಹ
35. ದಾನ ಪಾಲನ ಯೋರ್ಮಧ್ಯ ಯಿದಾನಾಧ್ಯೇಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
ಪಾಲನಾದಚ್ಯುತ
36. ಂ ಪದಂ| ಸ್ವದತ್ತಂ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪಾರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
37. ದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ತು| ಯೀ ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ಅಳುವಿದರೆ ದೇವರೋಕ ಮತ್ತರ್ಥ
38. ರೋಕ ವಿಧೂತಿ ರುದ್ರಾಕ್ಷಿ ವೊಡೆಯರಿಗೆ ಹೊರಗು ತಂಮ ತಂದೆ ತಾಯಿಗು
39. ರು ದಯವವ ವಾರಣಾಸಿಲಿ ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋಪರು ಈ ಧರ್ಮಕ್ಕೆ ಅವನಾನು
40. ಬ ಅಳುವಿದರೆ ವಾರಣಾಸಿಲಿ ನೂಹಿಂಟು ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
41. ಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. ya kalu ga
2. tida bhūmi
3. sāsana va ba
4. ṇi āgāmīmya si
5. pārampareyāgi
6. tra-gñāti sāmanta dā
7. gaḷū chamdrādityaru ka
8. Kabbu nāḍa Lakshmaṇa sēnabōvana
9. baraha sva nam! para dattā pahāreṇa! sva datta nishpala
10. sva-dattaṁ para-dattaṁ vā yōharēti rsha sahasrāṇi
viśṭāyāṁ jāyatē krimi yī-
11. dharmmake āvanānoba alupidare dēva-lōka marttya-lōka vibhūti rudrākshi
voḍeyaru bhaktarige horagu!
12. taṁma taṁde tāyā guru daivavanu Vāraṇāsiyali koṁdā pāpake hōharu
śrī śrī Sadāshiva rāya-
13. rū Hampeya Hastināvatīyemba Vidyānagarīyalu sukha saṁkhatā vinōda-
diṁ duṣṭa-nigraba śiṣṭa-pratipā
14. lakarāgi sakala varna dharmmaṁgaḷiṁ rājyaṁ geyiūttiha kālādallū avara
nirūpadimḍā Āragada Vēṁṭheyakke sa-
15. luva yichhehhe voṁbattu kaṁpanadolaḡāḡa rājyavanū māgaṇiyāgi Sadā-
śiva rāya nāyakarū āluva
16. kālādallū avara saṁmathaviḍidu sakala-guṇa-saṁpannarum appa Baṁki-
yarasarū Homneya Kambali-
17. Voḍeyarāda Śaṁkharadēvi aṁmanavarū ghaṭhada mēlaṇa Muṁgināḡa
Bidirūru Kabbunāḡu muṁtā-

18. da simegaḷanū sadharmmadim pālisi naḍesikompa kāladallū avara nirūpa-
dimda Āragada Vēmṭheyakke
19. saluva yīchhe vombhattu kampaṇadolagaṇa Kabbunāḍa paḍuva bhāgeyalū
Harigāra¹ kuḷage baḷiya Jeṭi-
20. gaḍḍanu Jāḷigekaṁtteya Kalyaṇada Voḍeyaru dēvara Bidurūralli yida
Nirāsiya maṭhake koṭṭa dha-
21. rma sāsanaḍa vokkaṇeya kramavemṭemḍare naṁma mūla-salikeya kuḷakke
saluva Harigāru grā-
22. maḍolage nettarugoḍageya araḷiya moraḍina bhūmiya vomḍu varaha sidhā-
yavanū¹ Tiru-
23. male parvattake hiriya māṁnyarugaḷige dharmmakke naḍasi barutum yida
nettarguḍageya aruḷi mo-
24. raḍina vomḍu varaha sidhāyada bhūmiyanu nāvu Kalyaṇa dēvara Bidirūra
Nirāsiya maṭhake sahi-
25. raṇyōḍakka dāna-dhārāpūrvvakavāgi dhāreyaṇ eraḍu liṁga mudre kala
netṭu koṭṭenāgi ā bhūmiya cha-
26. tūssimeya gaḍiya vivara¹ mūḍalu nelanaṁchu nīrra yerakalu gade temkalu
nelanaṁchu
27. nīra yerakalū gaḍi paḍuvalu neṭa liṁga mudreya kalu gaḍi¹ baḍaḷalu harida
hoḷe gaḍi
28. yimṭi chatussimeyimḍa voḷagāḍa vomḍu varahana sidhāyada bhūmiyanu
nāū nimage Śi-
29. vārpaṇavemḍu sahiranyōḍaka dāna-dhārāpūrvvakavāgi dhāreyaṇ eraḍu
koṭṭevāgi ā bhūmige salu-
30. va mane manedāṇa nidhi nikshēpa jala pāshāṇa akshīṇi agamyā siddha
sādhyaṁgaḷemba aṣṭa bhōgattē-
31. jōpārjanegaḷanū āgumāḍikomḍu niṁma śishyapāraṁpareyalū sukhadalū
badu bahiri yem-
32. du nāū naṁma śrī putra gñāti sāmamṭa dāyādyaru matadimḍa voppi
voḍambaṭṭu koṭṭa dharma sā-
33. sāna¹ yimṭtappudakke sākshigaḷu chaṁdrādityaru karttara voppa Kali-
nāṭhadēvaru yimṭi yimṭiva-
34. ru ubhayāṁmatadimḍa Kabunāḍa Lakshumaṇa sēnabōvana maga Liṁ-
gaṇana baraha
35. dāna-pālanayōr-madhye yi dānāchhrēyōnu pālanam dānā svargam avāpnōti
pālanād achyuta-
36. m paḍam svadattam dviguṇam puṁṇyam paradattānupālanam paradattāpa
hārēṇa sva-
37. dattam nishphalam bhavēṭṭu yī dharmmakke āvanānobba aḷupidare dēva-
lōka marttya-

38. lōka vibhūti rudrākshi voḍeyarige horagu tamma tamde tāyi gu-
 39. ru dayivava Vāraṇāsili koṇḍa pāpake hōharu ī dharimmakke āvanānu-
 40. ba alupidare Vāraṇāsili nūreṃṭu kavileya koṇḍa pāpakke hō-
 41. haru śrī śrī śrī

Translation.

Lines 1-12.

[Usual imprecatory and benedictive verses and sentences].

Lines 12-16.

While Sadāśivarāya was ruling Vidyānagari, called Hastināvati in peace, wisdom and happiness, punishing the wicked and protecting the good, with all the varnas and dharmas ; and while under his order, Sadāśivarāya nāyaka was ruling nine districts in Āraga kingdom as a māgaṇi.

Lines 16-21.

With his (Sadāśivarāya nāyaka's) permission while Bankiyarasa, possessor of all the good qualities, and the Honneya kambali Waḍiyar Śankaradēvi Amma were ruling the kingdoms like Bidirūru of Mungināḍu and Kabbunāḍu above the Ghats by their order Jeṭigaḍa belonging to (the village) Harigāra (which is) to the west of Kabbunāḍu in the nine districts of the Āraga kingdom, granted the dharma śāsana to the Nirāsi matt of Jāḷigekamṭteya Kalyaṇada voḍeya at Bidurūr as follows :—

Lines 21-35.

Land of Araḷiya moraḍi, of nettarugoḍage in the village Harigāru belonging to our mūlasaligeya kuḷa, of the income of one varaha, (and) land of Araḷiya moraḍi, of nettarugoḍage which had been granted for the charities of the Tirumale parvata and elders, of the income of one varaha we have granted with gold and pouring of water and setting up the linga mudre stone to the Nirāsi matt of Kalyaṇadēva at Bidirūr. The four boundaries of that land : to the east the border of the land is the black cotton soil field ; to the south black cotton soil field is the boundary ; to the west linga mudre stone set up is the boundary ; to the north the flowing river is the boundary : Thus the land of the income of one varaha, within these four boundaries (which) we have granted to you as an act of devotion to the god Śiva with gold and pouring of water, you may enjoy in succession of your pupils getting the 8 kinds of enjoyments like house, site, etc., belonging to that land. Thus the dharmasāsana granted by us with the consent of our wife, sons, gñāti, subordinate and dāyādi. The witnesses to this : moon and sun. The signature of the karta (? donor) Kalināthadēva. Thus with the consent of all these the writing of Liṃgaṇa son of Lakshmaṇa sēnabōva of Kabbunāḍu.

Lines 35-41.

[Usual imprecatory verses and sentences].

Note.

The top portion of the stone on which the record is engraved is broken and lost so that the record is incomplete. The stone appears to contain two grants. The first grant is completely lost except for the imprecatory sentences and the name of the writer Lakṣmaṇa sēnabōva's (? son). As the second grant also is written by Lakṣmaṇa sēnabōva's son Liṅgaṇa, it is not improbable that the same grant is repeated twice.

The record belongs to the reign of Sadāśivarāya, king of Vijayanagar and his subordinate Sadāśivarāya nāyaka of Keḷadi. Bankiyarasa and Śankaradēviyamma who were the subordinates of Sadāśivarāya nāyaka are said to have been ruling Kabbunāḍu and Muṅgināḍu. The inscription records the grant by Jetigaḍa, of some land of the income of one varaha to the Nirāsi matt of Jāḷigekanteya Kalyaṇa Voḍeyar at Bidirūr.

The record is not dated. But we know that Sadāśivarāya ruled the Vijayanagar kingdom between 1543 and 1567 A.D. and Sadāśivarāya nāyaka ruled the Keḷadi kingdom between 1513 and 1545 A.D. Bankiarasa and Śankaradēvi are also referred to in a number of inscriptions as ruling at the same time. (E.C. VIII, Ng. 1, 2, 3, 4, 5, 77, etc). So we may assign the record to about 1545 A.D.

Muṅgināḍu and Kabbunāḍu form the present Nagar taluk. Nagar had the name of Bidirūr during the Nāyak period. When Hyder conquered the place he renamed it as Nagar. The place where the record is found appears to be the old site where the Nirāsi matt, which is referred to in the record, once stood. Kalyaṇa Voḍeyar was the pontiff of the matt. Nothing more is known about him.

The land granted is said to have been originally granted to the predecessors of the donor as a *nettarugodage*, which means a grant of land made to the relatives of a hero who died in battle.

The writer of the epigraph is Liṅgaṇa, son of Lakṣmaṇa sēnabōva.

31

Copper plate record in the possession of Sāhukār Śrīnivāsarao at Nagar.

Two plates.

ನಗರದ ತಾಲ್ಲೂಕು ಹಳೇ ನಗರದಲ್ಲಿ ಅದೇ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿತ್ತು ತಾಮ್ರಶಾಸನ.
ಎರಡು ಹಲಗೆಗಳು.

I ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗತಿರತ್ನುಂಬಿ ಚಂದ್ರಚಾಮರಜಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ

3. ಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
4. ಶಕವರುಷ ೧೫೬೩ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ
5. ದ ಅಶ್ವೀಜ ಬ ೫೮೦ ಶ್ರೀಮದ್ವೈದ್ಯವರಾ
6. ರಿ ಕೋಟಿಕೋಳಾಹರ ವಿಶುದ್ಧವೈದಿಕಾದ್ಯೈತನಿ
7. ಧಾಂತಪ್ರತಿಸ್ಥಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯ
8. ಣರಾದ ಕೇಳದಿವೆಂಕಟಪ್ಪನಾಯಕರ ಪಲು
9. ತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
10. ನಾಯಕರೂ | ಕಲುಶಿಕ ಸಗೋತ್ರದ ಅಪಸ್ತಂಭ
11. ನೂತ್ರದ ಎಜುಶಾಖೆಯಶಿಷ್ಯಾತಿರುಮಲಭ
12. ಟರ ಪಲುತ್ರರಾದ ಸೋಮಾಭಿಷರ ಪುತ್ರರಾದ
13. ಕುಪ್ಪಣಸೋಮಯಾಜಿಗಳಿಗೆ ಕೊಟ ಭೂ
14. ದಾನತಾಂಮೃತಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
15. ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ ಸ್ವಾಸ್ಥ್ಯ ಅರ
16. ನಾಡ ಸೀಮೆಯ ನಲುಂಡವೊಳಗಣ ಆನೆ
17. ಗಡೆಯಿಂದ ಗಣೇಶದೀಕ್ಷಿತರ ಸ್ವಾಸ್ಥ್ಯೆಯಿಂದ
18. ಅವರು ನಪ್ಪಸಂತಾನವಾಗಿ ಆಸ್ವಾಸ್ಥ್ಯಯು

Iನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

19. ಅರಮನೆಗೆ ಕಟ್ಟಿಕೊಂಡುಯದ್ದಲ್ಲ | ಆ
20. ಸ್ವಾಸ್ಥ್ಯವಳಗೆ ಕುಳಗ ೧೫೬೩ಕೆ | ಅರೆವಾಸಿ ಸಹಾ
21. ಗೌ೩೩ಂ ಬಿರಾಡಗ ೪೩ಂ ಉಭಯಂಗ೩೨ ಶಂ
22. ಕರನಾರಾಯಣ ದೇವರ ಸ್ವಾಸ್ಥ್ಯೆಯಿಂದ ಪ್ರಾಕು
23. ದೇವರಿಗೆ ಬದಲು ಸ್ವಾಸ್ಥ್ಯೆಯ ಬಿಟ್ಟು ಅರಮನೆ
24. ಗೆ ಕಟಿಕೊಂಡು ಬರುತ್ತಿದ್ದ ಸ್ವಾಸ್ಥ್ಯೆಯಿಂದ ಗ ೧೨
25. ಬಿಟ್ಟುಅಳಬಗೆಲ ಗ ೧ ಉಭಯಂ ಗ ೧೩ ಉ
26. ಭಯಂ ಅನೆಗದೆಯಿಂಥ ಗ ೪೧ಕೆ ವಿವರ
27. ಪ್ರಾಕು ಅಘೋರೇಶ್ವರ ದೇವರ ಸಹಸ್ರಕಲತಾ
28. ಭಿಶೇಖದ ಸಮಯದಲ್ಲು | ಧಾರೆನೆರದು ಗ೩೪
29. ವಿಕ್ರಮಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬ೨೮ | ನಿ
30. ದಂಮಾಜಿಯವರ ಪುಣ್ಯದಿವಸದಲ್ಲು ಧಾ
31. ರೆನೆರದು ಗ ೧೨ ಉಭಯಂ ಗ ೪೧ ನಾಲ್ವತ್ತ
32. ವಂದು ವರಹನ ಭೂಮಿಯನು ನಿಮಗೆ ಸ
33. ಹಿರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ |
34. ಶಿವಾರ್ಪಿತವಾಗಿ | ಸರ್ವಮಾಂಸ್ಯವಾಗಿ ಕೊಡೆ
35. ವಾಗಿ ಯೀಭೂಮಿಗೆ ಸಲುವ ಆಪ್ತಭೋಗ ತೇ
36. ಜಸರ್ವಸ್ವಾಂಮೃತವನೂ ಪ್ರಾಕುಮರಿಯಾದೆ
37. ಯಲ್ಲ ಆಗುಮಾಡಿಕೊಂಡು | ಯಜ್ಞಾದಿ

IIನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

38. ಸತ್ಕರ್ಮಗಳ ನಡಸಿಕೊಂಡು ನಿಮ ಸಂತಾನ
39. ದ ಪಾರಂಪರೆಯಾಗಿ | ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
40. ಗಳಾಗಿ | ಅಧಿಕೃತದಾನಪರಿವರ್ತನೆಗೆ
41. ಳಗೆಸಲಿಸಿಕೊಂಡು ಅನುಭವಿಸಿ ಬಹಿರಿ ಯೆ

42. ಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ | ಯದಕೆ ದೇವನಾ
43. ಕ್ಷಿಗಲು | ಆದಿತ್ಯಚಂದ್ರಾವನಿರೊನಳಶ್ಚ | ದ್ಯೌಃ
44. ಭೂಮಿರಾಪೇಹ್ರದಯಂ ಯಮಶ್ಚ | ಅಹ
45. ಶ್ವರಾತ್ರಿಶ್ಚ ಉಭೇಚನಂಧೈ | ಧರ್ಮಶ್ಚ ಜಾನಾತಿ
46. ನರಸ್ಯ ಉತಂ | ದಾನಪಾಲನಯೋರ್ಮಧೈ | ದಾ
47. ನಾಥೈರೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಯಮ
48. ವಾಪ್ನೋತಿ | ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ | ಸ್ವದತ್ತಾಂ
49. ಪರದತ್ತಾಂ ವಾ | ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪ
50. ಪ್ಲಿವರ್ಯಪಸಹಸ್ರಾಣಿ | ವಿಷ್ವಾಯಾಂ ಜಾಯ
51. ತೇ ಕ್ರಿಮಿಃ | ಯೇಕೈವಧಗಿನೀ ರೋಕೇ | ಸರ್ವೇಷಾ
52. ಮೇವಭೂಭುಜಾಂ | ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯ
53. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ನಾಮಾನ್ಯೋಯಂ

IIನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

54. ಧರ್ಮಸೇತುಸ್ತುಪಾಣಾಂ | ಕಾರಿಕಾ
55. ರೆಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸರ್ವ್ಯಾನೇ
56. ತಾನ್‌ಬಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂ
57. ಯೋಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
58. ದ್ರಃ ಶ್ರೀವೆಂಕಟಾದ್ರಿ |

Transliteration.

I-A—

1. namas-tunga-sīras-chuṇbi chandra-chāpara-chāra-
2. ve trailōkya-nagarārambha mūla-stambhāya Śam-
3. bhavē svasti śrī jayābhyudaya Śālivāhana
4. Śakavarusha 1563 neya Vikrama samvatsara-
5. da Āśvija ba 5 lū śrīmadd-Edavamurā-
6. ri Kōṭekōlābala viśudha-Vaidikādvaita si-
7. dhanta-pratisthāpaka Śiva-guru-bhakti-parāya-
8. narāda Keḷadi Venkātappanāyakara paū-
9. trarāda Bhadrappanāyakara putrarāda Vīrabhadra
10. nāyakarū Kaiśika sagōtrada Āpastambha
11. sūtrada Ejusākheya Śippṇā Tirumala-bha-
12. ṭara paūtrarāda Sōmābhaṭara putrarāda
13. Kuppana-Sōmayājigalige koṭa bhū
14. dāna tāmmra śāsanada kramav-emtemdare
15. nimage Śivārpitavāgi biṭa svāsthe Āra-
16. nāḍa simeya Nalupde voḷagaṇa Āne-
17. gadeyimda Gaṇēśa dikshitara svāsteyimda
18. avaru nashṭa samptānavāgi ā svāstheyu

I-B—

19. aramanege kattikomḍu yiddalli a
20. svāstevalage kuḷa ga 15½ 2ke arevāsi sahā
21. ga 23½ Birāḍa 4½ ubhayam ga 28 Śam-
22. karanārāyaṇadēvara svāsteyimda prāku
23. dēvarige badalu svāsteya biṭṭu aramane-
24. ge kaṭikomḍu barutidda svāsteyimda ga 12
25. biṭṭi āḷa bageli ga 1 ubhayam ga 13 u-
26. bhayam Ānegadeyimḍha ga 41 ke vivara
27. prāku Aghōrēśvara dēvara sahasra kalaśā-
28. bhiśēkhada samayadallu | dhāreneradu ga 24
29. Vikrama samvatsarada Bhādrapada ba 2 lu | Si-
30. dammājiyavara puṇṇya-dhivasadallu dhā-
31. re neradu ga 17 ubhayam ga 41 nālvatta
32. vaṇḍu varahana bhūmiyanu nimage sa-
33. hiraṇṇyōḍaka dāna-dhārāpūrvakavāgi
34. Śivārpitavāgi | sarvva-māṇṇyavāgi koṭṭe-
35. vāgi yī bhūmige saluva aṣṭa-bhōga tē-
36. ja sarvva svāṇṇyavanū prāku mariyāde-
37. yalli āgumāḍikomḍu | yajñādi

II-A—

38. sat-karmagaḷa naḍasikomḍu nimma samttāna-
39. da pāraṃpareyāgi | āchamdrārkaśthāyi-
40. gaḷāgi | ādhi-kṛaya-dāna-parivartane ga-
41. ḷige salisikomḍu anubhavisi bahiri ye-
42. mḍu koṭṭa tāmbra śāsana | yidake dēva sā-
43. kshigaḷu | Āditya-chamdrāvanilō-naḷaścha | dyau-
44. rbhūmir-āpō hrudayaṃ Yamaścha | aha-
45. ścha rātriścha ubhēcha samdhyē | dharmascha jānāti
46. narasya ūrtam | dāna-pālanayōr-madhyē dā-
47. nāchhrēyōnupālanam | dānat-svargam-a-
48. vāpnōti | pālanād achyutam padam | sva-dattam
49. para-dattam vā | yō harēta vasuṃdharām | sha-
50. shtir-varusha sahasrāṇi | viśtāyām jāya-
51. tē krimiḥ | yēkaiva bhaginī lōke | sarvēśhā-
52. m-ēva bhūbhujām | nabhōjyā na karagrāhya
53. vipra-dattā vasuṃdharā | sāmānyōyam

II-B—

54. dharma-sētu nṛpāṇām | kālē-kā-

55. lē pālanīyō bhavadbhiḥ | sarvvān-ō
 56. tām bhāvinaḥ pāthivēmdrān bhū-
 57. yō bhūyō yāchate Rāmachaṃ-
 58. draḥ | śrī Venkaṭādrī |

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1563 of the Śālivāhana era, the cyclic year Vikrama, on the 5th day of the dark half of Āśvīja;—

Virabhadra Nāyaka, son of Bhadrappa Nāyaka, and grandson of Keḷadi Venkaṭappa Nāyaka, the illustrious *Eḍevamurāri*, *Kōṭe kōlāhaḷa*, establisher of the viśuddha-Vaidikādvaita-siddhānta and devoted to Śiva and the gurus, granted the copper plate charter of the gift of land to Kuppana Sōmayāji, son of Sōmābhāṭa and grand-son of Śippṇa Tirumalabhāṭa of Kauśikagōtra, Āpastambhasūtra and Ejuśśākhā, as follows:—

The land granted to you as an act of devotion to god Śiva: From Ānegade in the village Naluṇḍe of Āranāḍa sīme, which lands originally belonging to Gaṇēśa dikshita had been attached to the palace as he (Gaṇēśa dikshita) had no issues: In those lands kuḷa for 15½ gadyāṇas and two haṇas; *aravāsi* 23½ gadyāṇas, birāḍa 4½ gadyāṇas; total 28 gadyāṇas. From the lands of the god Śankaranārāyaṇa which had been attached to the palace after granting a separate land to the god—12 gadyāṇas and for *biṭṭi ālu* one gadyāṇa; total 13 gadyāṇas. The details of the grand total of 41 gadyāṇas from Ānegade—previously on the occasion of the anointing ceremony with a thousand kalāśas to the god Aghōrēśvara 24 gadyāṇas were granted with pouring of water on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama; 17 gadyāṇas with pouring of water, on the occasion of the ceremony of Sidammāji; total 41 varahas.

As the grant of land has been made by us with gold and pouring of water, free of all imposts and as an act of devotion to god Śiva, you may enjoy the eight rights and powers of enjoyments belonging to this land, obtaining the same through the old order, performing the sacrifices and other good-actions, in the succession of your family for as long as the moon and sun endure, with the rights of sale, charity or exchange. Thus is the copper charter given.

For this the witnesses—the sun, moon, etc. (Usual imprecatory verses.)

Note.

This record which is in the possession of Mr. Śrīnivāsarao at Nagar, registers a grant by Virabhadra Nāyaka, chief of Keḷadi (1629–1645), son of Bhadrappa Nāyaka to Kuppana Sōmayāji, son of Sōmābhāṭa and grandson of Śippṇa Tirumalabhāṭa.

The total rental value of the lands granted is 41 varahas. This grant was made on two occasions. The first of the value of 24 varahas was granted on the day the anointing ceremony with a thousand kalaśas took place of the god Aghorēśvara, that is, on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama. The second portion of the value of 17 gadyāpas was granted on the occasion of the ceremony of Sīdammāji, probably on Ś1563 Āśvīja ba. 5, the cycle year being the same Vikrama sam., on which date the grant was recorded. The first portion was from the lands which originally belonged to Gaṇēśa dikshita but was afterwards taken over to the palace as Gaṇēśa dikshita died without issues. The second portion originally belonged to the god Sankaranārāyaṇa and had been taken over by the palace in exchange of some other lands.

The date of the grant is given as Ś 1563 Vikrama sam. Āśvīja ba. 5. But Ś1562 was Vikrama sam. and the date would thus correspond to Friday 25th September 1640 A. D.

At the close of the grant the signature of the donor is given as śri Venkaṭātri.

32

2nd copper plate record in the possession of the same Sāhukār Śrīnivāsarao at Nagar.

Single Plate.

ಅದೇ ಸಾಹುಕಾರ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿದ್ದ ೨ ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಕ್ರ ವಡಗರೆನಾಮ ಶಂಖ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ
4. ನ ಶಕ ವರ್ಷ ೧೫೫೪ ನೆಯ ಪ್ರಜೋತ್ಸತ್ತಿ ಸಂವತ್ಸ
5. ರದ ಭಾದ್ರಪದ ಬ ೧೦೦೦ ಉಪ್ಪಾರ ಗೇರಿ ಹನುಮ
6. ತ ದೇವರು ಬಾಗಿಲ ಹನುಮಂತ ದೇವರಿಗೆ ಸಹಾ
7. ದೇವತೆವೆಚ್ಚಕೆ ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಟಾಹಳ
8. ವಿಶುಧ ಮೈದಿಕಾದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ
9. ಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾ
10. ಯಕರ ಪೌತ್ರರಾಧ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀ
11. ರ ಭದ್ರನಾಯಕರೂ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನದ ಕ್ರಮವೆ
12. ತ್ತೆಂದರೆ ಕೆಳದಿನೀಮವಳಗಣ ತ್ರೈಲೋಕ್ಯ ಭೀಮನರೆಯ
13. ಗ್ರಾಮದಲ್ಲ | ಗದ್ದೆ ಕುಳ ಗೂಕೆಗರರ ಗೂ||೩-ಬಿರಾದ
14. ಗ||೦೩ ಕೆನಿಲಿಸಿದು | ಸುಂಕ ದುರ್ಗದ ದುರ್ಗದ ಭತ್ತ
15. ಧ ವರ್ತನೆ ಕಾಣಿಕೆ ಪಂಚವರ್ಷವೆಚ್ಚ ಬಿರಾದ ಸಕಲ
16. ೧||೩ ಉಭಯಂ ಗೆ ಒಲ್ಲೂ ಸಲುಪದು ಗೂ||೩

17. ರುವರಹಕೆ ಸಲುವ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾ
18. ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಭೂಮಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಂ

ಪಿಂಭಾಗ—

19. ಮೃವನು ಪ್ರಾಕು ಮರಿಯಾದೆಯಲಿ ಆಗುಮಾ
20. ಡಿಕೊಂಡು ದೇವತಾವೆಚ್ಚಕೆ ಕಾಲ ಕಾಲಂ ಪ್ರತಿಯ
21. ಲ್ಲೂ ನಡೆಸಿಕೊಂಡು ದಾಹದು ಎಂದು ಕೊಟ್ಟ
22. ಧರ್ಮಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಲಕ್ಷ
23. ದ್ಯೌರ್ಭೂಮಿ ರಾಪೊಹೃದಯಂ ಯಮಶ್ಚ ಆ
24. ಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಪಾನಾತಿ
25. ನರಸ್ಯಗೃತ್ವಂ ಶ್ರೀ ವೆಂಕಟಾದ್ರಿ

Transliteration.

Front—

1. namastuṅga-śiraś-chumbi chaṁdra-chāmarā-chāra-
2. vē trailōkya-nagarāraṁbha mūla-stambhāya
3. Sambhave svasti śrī jayābhyudaya Śālivāha-
4. na Śakavarsha 1554 neya prajōtpatti samvatsa-
5. rada Bhādrapada ba 10 llū Uppārageri Hanuma-
6. mpta dēvaru bāḡila Hanumampta dēvarige sahā
7. dēvatta vechchake Eḍavamurāri Kōṭekōlāhala
8. viśudha Vaidikādvaita-sidhāṁpta pratishṭā-paka Śiva-
9. guru-bhakti-parāyaṇarāda Keladi Vemkaṭappanā-
10. yakara pautrarādhā Bhadrappanāyakara putrarāda Vī-
11. rabhadranāyakarū koṭṭa dharmma śāsanāda kramave-
12. mttēmdare Keladi simevalagaṇa ttēlagagaṇa Bhīmanareya
13. grāmadalli gadde kuḷa ga 2 ke ga 1 ra ga 2½ 3 birāḍa
14. ga ½ 0 ⅓ ke nilisidu : sumka durgada durgada bhatta
15. da vartane kāṇike paṁchaparva vecha birāḍa sakala
16. O 1 ⅓ ubhayam ga 3 llū saluvadu ga 6 ā-
17. ru varahake saluva bhūmiyanu Sivarpitavā-
18. gi koṭṭevāgi ā bhūmige saluva sarva svām-
19. myavanu prāku mariyāḍeyali āgumā-

Back—

20. dikomḍu dēvattā vechchake kālakālampratiya-
21. llū naḍasikomḍu bāhadu emdu koṭṭa
22. dharmasāsanā Āditya-chaṁdrāvanilōnalaścha
23. dyaurbhūmir āpōhrudayaṁ Yamaścha a-
24. haścha rātriścha ubhēcha samdhyē dharmascha jānāti
25. narasya urttam śrī Vemkaṭādri

Translation.

Praise of Sambhu.

Be it well. In the victorious year 1554 of the Śālivāhana era, the year Prajōt-patti, on the 10th (day) of the dark half of Bhādrapada :

(With the same titles and descent as in the previous No. 31) Virabhadra Nāyaka granted the dharma śāsana, to the gods Uppāragēri Hanumānta dēva and Bāgila Hanumānta dēva, for the gods' expenditure, as follows :—

In the village Bhīmanare belonging to Keḷadi sīme, the land of the total value of six varahas (the details of which are given) we have granted as an act of devotion to the god Śiva. You can enjoy all the rights according to the previous order and conduct the god's expenditure from time to time. Thus is the dharmaśāsana granted.

Witnesses—the sun, moon, etc.

śrī Venkaṭādri.

Note.

This is another copper plate record in the possession of Mr. Srinivasarao at Nagar. It records the grant of some lands of the value of six varahas to two gods, Uppāragēri Hanumānta and Bāgila Hanumānta, probably at Nagar. The donor is the Keḷadi chief Virabhadra Nāyaka. The date of the record is given as Ś 1554 Prajōt-patti sam. Bhādrapada ba 10. But Ś 1553 was Prajōt-patti sam. and the date would thus correspond to Sunday 11th September 1631 A.D.

33

On a vīragal by the side of the Īśvara temple in the forest near the village Mārutipura of Nagar hobli, Nagar taluk.

Size 2½' × 2'.

ನಗರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾರುತಿ ಪುರದ ಬಳಿ ಕಾನಿನಲ್ಲೆ ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೊತ್ತುಹೋಗಿದ್ದ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಬಲವೆಗ್ಗೆಡೆಯ
2. ಮಗ ಬಿದ್ದರನ ಧಾತುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
3. ಕೃದಶಮಿ ಸೋಮವಾರದಲು ಸುಗತಿಯ

II ಪಟ್ಟಿ—

4. ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದನು || ಜನನಾಥಂ ಬಿದ್ದರನಂಗನುನ
5. ಯದಿಂ ರೆಂಕವಳಿಯೊಳು ವೀರತನಂ ತನಗೊನಿಸಿ ಬೀ [ರ]
6. ಡೊಂಗಿನ ಬಸವಂ ಕೊಟ್ಟು ಪಡೆದ[ಂ] ಸಗ್ಗದ ಸುಖವನು

Transliteration.

I Band—

1. svasti śrīmanu mahāpradhānam Balaveggaḍeya

2. maga Biddarasa Dhātu-samvatsarada Phālguna śu-
3. ddha daśami Sōmavāradalu sugatiya

II Band—

4. sura-lōka prāptanādanu¹ jana-nātham Biddarasamg-anuna-
5. yadim lemkaṇṇiyolu vīratanaṁ tanagenisi Bi [ra]
6. Doṁgina Basavaṁ koṭṭu paḍeda [m] saggada sukhavanu

Translation.

Be it well. Biddarasa, son of the illustrious mahā-pradhāna Balaveggade went to the region of the gods on Monday the 10th of the bright half of Phālguna in the year Dhātu. Bīra Doṁgina Basava, following King Biddarasa as in duty bound and as a mark of his own heroism, gave up (his life) and attained divine happiness.

Note.

This vīragal records the death of one Biddarasa son of the illustrious mahā-pradhāna Balaveggade and the self-sacrifice of his follower Bīra Doṁgina Basava. Who this Biddarasa was, cannot be determined. He is not referred to in any of the records found so far. There is however one Ballaveggade referred to in E. C. VIII Sa 15. He might probably be identical with Balaveggade, father of Biddarasa of the present record. Balaveggade is said to have been the mahāpradhāna or chief minister. But who was his overlord is not known.

The record is not dated in any era. The characters appear to belong to about the 12th or the 13th century A.D. If we take Balaveggade to be identical with Ballaveggade of Sa 15, the given date of the present record, *viz.*, Dhātu sam. Phālguna śu 10 would correspond to 17th February 1217 A.D., a Friday but not Monday as mentioned in the record.

34

At Mailaballi, hamlet of the village Mumbāru of the same hobli, on a stone standing in the forest. (top portion is worn out).

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

ಅದೇ ಹೋಬಲಿ ಮುಂಬಾರು ಗ್ರಾಮದ ಮಜರೆ ಮೈಲಕ್ಕಣ್ಣ ಗ್ರಾಮದ ಹತ್ತಿರ ಕಾಡಿನಲ್ಲಿ ನಿಂತಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ನಶವಿದೆ)

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 2\frac{1}{2}'$

1. ಆ ಹರಿಯು ಯ ನೀಮೆ ಇ
2. ಒಂದ ಮೂಡಲ ಮವ ಹಳೆಯ
3.
4. ವೇಳಗುಳ

5. ದಲು ನದಿ ನಿಕ್ಷೇಪ ಜ
6. ಲಪಾಪಾಣ ಗಳೆಂಬ ಅಪ್ಪಭೋಗ
7. ತೇಜಸ್ವಾಮ್ಯವನು ಮಕ್ಕಳು ಮಕ್ಕಳು ತಪ್ಪದೆ ಆ
8. ದಿಕ್ರಯದಾನ ಪರಿವತ್ಸನಕೆ ಸಲುವಂತಾಗಿ ಭೂಮಿ ಚಂದ್ರ
9. ಅದಿತ್ಯರುಳ್ಳನ್ನಬರ ಸರ್ವಮೂಂನೈವಾಗಿ ಪಾಲ್ಪಿ ಬಹಿರಿ ಎಂದು
10. ಮಕರ ಸಂಕ್ರಾಂತಿಯ ಪುಂಜ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಣೋದ
11. ಕ ಸಹಿತ ಧಾರೆಯನು ಎಳಿದು ನಂಮ ಸ್ವರುಚಿಯಿಂದ ನ
12. ಟ್ವ ಕೊಟ್ಟ ಶಿರಾಶಾನನ ಈ ಧರ್ಮಕ್ಕಾರಳುಪಿದವನು ವಾರಣಾ
13. ನಿಯ ಗಂಗಾ ವಿಶ್ವೇಶ್ವರ ದೇವರ ಸಂನ್ನಿಧಿಯಲಿ ತಂಮ ಮೂತ್ತು
14. ಗಮನವನೂ ಮೂಡಿದಂನೇರಡು ಸಾವಿರ ಕವಿರೆಯನೂ ದಾಹ್ಯ
15. ಣರನೂ ಕಯ್ಯಾರೆ ವದ್ವಿ ಗೋಮೂಂನವನೂ ಭಕ್ಷಿಸಿ ಸುರಾಪಾನ
16. ಮೂಡಿ ಕುರುಕ್ಷೇತ್ರದಲಿ ಸೂರ್ಯೋ
17. ದಯ ಕಾಲದಲು | ಯಿಪ್ಪತ್ತೊಂದು ತರೆಯ ವಿತ್ತುಗಳು
18. ನರಕಕ್ಕೆ ಇಳಿಗೆ

Note.

This inscription stone which has the figure of Vāmana above is very much worn out due to the action of rain water. About three-fourths of the top portion of the inscription is completely effaced so that nothing can be made out. The inscription seems to record the grant of some lands. But the names of both the doner and the donee are lost. The date also is not found in the record. The characters appear to belong to about the 14th century A.D. The latter half of the record says that the grant might be enjoyed by the donee in succession for as long as the earth, moon and sun endure. Then follows the benedictive sentence.

SAGAR TALUK.

35

At Bidirūr, Bhāraṅgi hōbli, on the brass pedestal of the god Ādinātha in the Varddhamānasvāmi basti.

ಧಾರಂಗಿ ಹೋಬಳಿ ಬಿದಿರೂರಿನಲ್ಲಿ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಬಸ್ತಿಯಲ್ಲಿ ಅದಿನಾಥ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಸ್ತಿ ಸ[ಕ]ವರಿತ ೧೪೧೦ ನೆಯ ಪ್ಪಲವಂಗ ಸಂಚರದ ದೇವ್ವ ಸುದ್ದ ಪಂಚಮಿ ಅದಿವಾರದಲು ಅದಿಯರ ಬಳಿಯ ಗಂಡಳಿಕೆಯ ಉಟೆಕೊಂಡ ರಾಮನಾಯ್ಕನು ಬಿದಿರೂರಲ್ಲಿ ತನಗೆ ಸ್ವರ್ಗಾರ್ಪವರ್ಗ್ಗ ಸುಖಕ್ಕೆ ಕಾ
2. [ರ] ಣವಾಗಿ ಹೈತ್ಯಾಲಯವ ಕಟ್ಟಿಸಿ ಅದೀಸ್ವರನ ಪ್ರತಿಷ್ಠೆಯನ ಮೂಡಿಸಿದನು ಶ್ರೀ

Transliteration.

1. svasti Sa[ka] varisha 1410 neya Plalavamga samcharada Jēshta sudda paṁchami Ādivāradalu Adiyara baḷiya gaṁḍaḷikeya uṭekomḍa Ramanāykanu Bidiruralli tanage svarggāpavargga sukhakke kâ-

2. [ra] ṇavāgi Chaityālayava kattiṣi Ādisvarana pratishṭeyana māḍisidanu śri

Translation.

Be it well. In the year 1410 of the Śaka era on Sunday, the 5th lunar day of the bright half of Jēshṭha in the year Plavanga, Rāmanāyka belonging to Adiyas, possessor of heroism, in order to get heavenly and eternal happiness caused the Chaityālaya to be constructed and installed the god Ādisvara.

Note.

This inscription records the construction of a Chaityālaya (Jaina temple) and the installation of the god Ādisvara by Rāmanāyka who appears to have been a Śāntara chief. The date of the record is given as Ś 1410 Plavanga sam. Jēshṭha śu panchami Ādivāra. But Ś 1409 was plavanga and taking this as correct the date would correspond to Sunday 27th May 1487 A.D.

36

On the pedestal of Chaturvimsati Tīrthankara image in the same basti.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಂಕರರ ವಿಠದಲ್ಲು ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಮೈನಾದಾನ್ವಯ ದೇಸಿಯಗಣದ ನಾಗರ ಎಕ್ಕಗೊಡಿಯ ನು
2. ಧ ಚಂದ್ರದೇವರು ಮಾಡಿಸಿದ ಬಸದಿಗೆ || ಶ್ರೀಜಿನಪದ
3. ಪಂಕಜವಿರಾಜಿತ ಮಧುಕರನೇನಿಪ್ಪ ಮಲ್ಲಿ ಕೊಟ್ಟಂ
4. ಪೂಜಿತವೆನೆ ತೀರ್ಥಂಕರದ್ರಾಜಿತ ಪ್ರತಿಕ್ರಿಯೆ
5. ನುಚಿತ ಕಡಿತರೆ ಗೋತ್ರಂ ||

Transliteration.

1. śrī Mainādānvayada Dēsiyagaṇada Nāgara ekkagūḍiya Su-
2. bhachampdra dēvaru māḍisida basadige || śrī Jina-pada -
3. paṃkaja-virājita-madhukaran enippa Malli koṭṭaṃ
4. pūjitav-ene Tīrthakara-brājita pratikṛitiya -
5. n uchita Kaḍitale gōtraṃ ||

Translation.

To the basadi caused to be constructed by Subhachampdra-dēva of śrī Mainādānvaya, Dēsiyagaṇa and Nāgara ekkagūḍi; Malli, a bee shining at the lotus feet of the god Jina and of Kaḍitale gōtra, granted freely the worshipful image of the Tīrthankara group.

Note.

This is another of the records in the same basti at Bidirūr. This records the presentation of the image of twenty-four Tīrthankaras to the basti by Malli, a Jaina

devotee who appears to have been a private person. The basti to which the image is presented is said in the record to have been constructed by Śubhachandra dēva of Mainadānvaya, Dēsiyagaṇa and Kaḍitale gōtra. The gōtra mentioned here is a peculiar one not met with so far. The date is not given in the record. Paleographically the record appears to belong to about the 13th century A.D.

TIRTHAHALLI TALUK.

37

Copper plate in the possession of the Mahantumāṭha at Kaviledurga of Tirthahalli hobli.

Single plate.

ಶೀರ್ಷಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕವಿಲೆದುರ್ಗದ ಮಹಂತು ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಂದ್ರ ಸೂರ್ಯ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
3. ಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ತುತಿ ಶ್ರೀಜಯಾ
4. ಭೃದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫
5. ಒಳನೆಯ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಚೇಷ್ಟ
6. ಶುಭಿಲು ಶ್ರೀಮತ್ಸಜನ ಶುಭ ಶಿವಾಚಾರ
7. ಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥ್ವಿ ಮಹಾಮಹ
8. ತ್ರಿನೋಳಗಾದ | ಮಂಡಲಮಹತ್ತಿನಮಠ ಧ
9. ರ್ಮಕ್ಕೆ | ಯಡವಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ
10. ವಿಶುಧವಯದಿಕಾದ್ವೈತ ನಿಧಾಂತ್ ಪ್ರತಿಷ್ಠಾ
11. ಪಕ ಶಿವಗುರುಧಕ್ಕಿ ಪರಾಯಣರಾದ |
12. ಕೆಳದಿವೆಂಕಟ್ಟಪನಾಯಕರ ಪಲುತ್ರಾರು
13. ಭದ್ರಾಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
14. ದ್ರಾನಾಯಕರು | ಬಿಟ್ಟ ಎತ್ತಿನ ಮಾಂನೈ
15. ದ ತ್ತಾಂಬ್ರದ ಶಾಶನದ ಕ್ರಾಮವೆಂತ್ತೆಂದರೆ
16. ನಾಲು ಅಳುವ ರಾಂಜ್ಯ ಘಟ್ಟದ |
17. ಮೇಲಣ ಶಾಣಿಯ | ಘಟ್ಟತ್ತೆಳಗಣ |
18. ಶಾಣಿಯಗಳಲ್ಲನರು | ಪ್ರಾಕುಪ್ರಮೋದ ಸಂ
19. ತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧ಲು ಬಿಟ್ಟ ಎತ್ತಿನ ಮಾ

ಪಿಂಭಾಗ—

20. ಂನೈ ಎತ್ತುನರೆ(ಡೆ) ೧೨ಹಂನೇರಡು
21. ಎತ್ತಿನಲ್ಲಿ ಅಡಕೆ ಮೇಣನು ರ್ಘುಲಿ
22. ಪಟೆ ಬೋಬರ್ ಕವಾಡ ಹೊ
23. ರ್ತತ್ತಾಗಿ ಹೆರ್ಕೊಂಬ ಜ್ಞಿನನೊ ಆ
24. ಕ್ಕಿಭತ ರಾಗಿ ಉಪ್ಪು ವಿದಳ ಬೂಸ ಎಂ

25. ಣೆ ತ್ತುಪ್ಪ ಬೆಲ್ಲ ಮುಂತಾದ ಜ್ಞಾನಿಸು
26. ಗಳನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲೂ ಹೆರಿ
27. ಕೊಂಡು ಮಠದರ್ಮಕೆ ವರುಶಗಕ್ಕೆ
28. ಅಡಕೆ ಹೆರು ಮೆಣಸು ಹೆರು ಗನಹಾ
29. ಸುಂಕವಿಲ್ಲದೆ ತಂದುಕೊಂಡು ಶಡುದ
30. ರುಶನಕೂ ನಿಧಿಮಾಡಿಕೊಂಡು ಮಠ
31. ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡೆಸಿಕೊಂಡು
32. ದಾಹದು ಎಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾನ
33. ನ | ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೊನಲಶ್ಚ
34. ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹುದಯಂ ಯಮ
35. ಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ನಂದೆ ಧರ್ಮ
36. ಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ಉತ್ತಂ ಶ್ರೀವಂ
37. ಕಟಾದ್ರಿ

Transliteration.

Front—

1. namas-tungga śiraś-chumbi cchāmḍra-chāma-
2. ra-chārave trailōkya-nagarārambha mūla-
3. stambhāya Śambhave | svasti śrī Jayā-
4. bhyudaya Śālivāhana Śaka-varusha 15
5. 65 neya Chitrabhānu samvatsarāda Jeshṭha
6. śu 15 lu śrīmat sajana-śudha-Śivāchāra-
7. sampamṇa dyāvā-pruthvī-mahā-maha -
8. ttin-olagāda | Mamḍalli-mahattina maṭha-dha -
9. rmmakke | Yadava-murāri-kōṭe-kōḷāhaḷa
10. viśudha-Vayidikādvaita-sidhānta pratishtā -
11. paka Śiva-guru-bhakti-parāyaṇarāda
12. Keḷadi Vemkaṭṭapanāyakara paūtrāru
13. Bhadrāpanāyakara putrarāda Virabha-
14. drānāyakaru | biṭa ettina māṇnya-
15. da ttāmbrada śāśanada krāmav-emttemḍare
16. nāū āḷuva rāmja ghaṭṭada |
17. mēḷaṇa ṭhāṇeya | ghaṭṭattelagaṇa |
18. ṭhāṇeyagaḷalli saru | prāku Pramōda sam-
19. tsarada Mārgaśira śu 1 lu biṭa ettina mā-

Back—

20. mṇya ettu nare (de) 12 hamneraḍu
21. ettinalli aḍake meṇasu jhalli-
22. paṭe khobarri kavāḍa ho-
23. rrattāgi herri koṃba jjinisū a -

24. kki bhata rāgi upu vidaḷa būsā em -
25. ne ttuppa bella mumttāda jjinisu-
26. gaḷanū kāla kalampratiyalū heri -
27. koṃḍu maṭhadarmake varuśa 1 kke
28. aḍake heru 2 meṇasu heru 1 saha
29. sumkavillade taṇḍukoṃḍu ṣaḍuda -
30. ruśanakū niddhi māḍikoṃḍu maṭha
31. dharmavanu sāṃgavāgi naḍasikoṃḍu
32. bāhadu eṇḍu koṭṭa tāmbra-śāsa-
33. na ! Āditya-chaṃdrāvanilonalaścha
34. dyaaur-bhūmir-āpō hrudayaṃ Yama -
35. ścha ahaścha rātriścha ubhé cha saṃde dharma-
36. ścha jānāti naraścha urttam śrī Vem-
37. kaṭādri.

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1565 of the Śālivāhana era, the cyclic year Chitrabhānu, on the 15th lunar day of the bright half of Jēshṭha :—

For the charities of Maṇḍalli mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahā-mahattūs of heaven and earth, Vīra-bhadrānāyaka, son of Bhadrāpā nāyaka, and grandson of Keḷadi Venkaṭapa Nāyaka, *Eḍevamurāri*, *kōṭekōlāhaḷa*, establisher of the *viśudha-Vaidikādvaita-siddhānta* and devoted to Śiva and the gurus, granted freedom from bullock tax by copper śāsana as follows :—

In the kingdom which we are ruling, in the *ṭhāṇes* (customs houses) above the ghats and in the *ṭhāṇes* below the ghats, the grant of freedom from bullock tax made previously on the 1st lunar day of the bright half of Mārgaśira in the cyclic year Pramōda is twelve pack bullocks—except arecanut, pepper, tassels, silk and cocoanut kernels,—rice, paddy, ragi, salt, pulses, būsā (bran?), oil, ghee, jaggery and such articles you may from time to time bring along with two packs of arecanut and one pack of pepper per year without tax and store them as a fund for the six *darśanas* (that is, the professors or students of these) and carry on the *dharma* of the *maṭha*. Thus is the copper śāsana given.

The moon, sun, etc., know men's actions.

Śrī Venkaṭādri.

Note.

Kaviledurga, which belongs to the Tirthahallī taluk, is about 12 miles to the south-east of Nagar (or Bednur, the old capital of the Keḷadi chiefs). It contains

a strong hill-fort which was the place of refuge during the war, for the Keladi chiefs in their later days, when they had their capital at Nagar. The remnants of the old fort and the palace on the hill are still existing.

The village has a Vīraśaiva matt called Mahantu maṭha. This matt appears to have been in a very prosperous condition during the reign of the Keladi chiefs. And there also appear to have been a number of such matts in many other places in the neighbourhood. The Keladi chiefs have given a number of grants to these matts. About 60 copper plates found in the matt at Kaviledurga have been published in E. C. VIII as Tl. Nos. 40—99 by Rice. There were still about 9 unpublished copper plate records in the same matt which are now published in the present Report.

They refer themselves to the grants made to the various mahattu matts by the Keladi chiefs. Probably the copper plates have been brought to the matt at Kaviledurga, (which might have been the headmatt), from other matts when those went to ruins. These matts appear to have been the centres for education and many of these grants were made mainly to supply the matts with enough of funds to spread education.

Kaviledurga is situated very near the Hulikal ghāt, a valley which connects the South Canara District with the country above the ghats. During the Nāyaka period it formed the main route for trade between those two countries and it appears to have been yielding a large income through taxes. A number of grants refer themselves to the freedom from bullock tax granted to the matts. The present record is an instance of one such grant. It records the grant of freedom from bullock tax on twelve pack bullocks by Virabhadra nāyaka, the Keladi chief. This Virabhadra nāyaka ruled the kingdom between 1629 and 1645 A.D. We have a number of his records. (E. C. VII, Hl 82, 83; Sh 2; E. C. VIII, Tl. 3, 4, 43, 44, 45 62, 84, 94, etc.).

The matt mentioned in the present record is the mahattu matt at Maṇḍali. The relation between this matt and the matt at Kaviledurga cannot be determined.

The date of the record is given as Ś 1565 Chitrabhānu, Jēshṭha śu. 15. But Chitrabhānu occurred in Ś 1564. So we have to take it as the cyclic year Chitrabhānu expired and the year Ś 1565 current. Thus the date would correspond to Tuesday 31st May 1642 A.D.

38

2nd copper plate record in the same matt.

ಅದೇ ಮಠದಲ್ಲಿರುವ ೨ನೆಯ ಕಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹುಗೆ.

ಮುಂಭಾಗ__

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ |
2. ಕೈರೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ |

3. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರು
4. ಪಂಚಲನೆಯ ವಿಶ್ವಾವನು ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಶು
5. ಧಂ ಲೂ ಶ್ರೀಮತ್ಪ್ರಜನಶುಧಿ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾ
6. ಪೃಥ್ವಿ ಮಹಾಮಹತಿನ ವಳಗಾದ ಕಬುನಾಡಸೀಮೆಯ
7. ವಳಗಣ ಮಡವಡಿಗ್ರಾಮದ ಕಾಲುವಳಿ ಕಡೆಕೊಪ್ಪದಲ್ಲ ದ
8. ಶಮುಖದ ಸಂಗನಬಸವರಾಜದೇವರ ಶಿಶ್ಯರು ನಿದಲಂ
9. ಗ ದೇವರು ಕಟಿಸುವ ಮಹತಿನಮಠದ ಧರ್ಮಕೆ | ಶ್ರೀಮ
10. ದೇವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾ
- 11.ಂತಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸ
12. ದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾ
13. ಯಕರ ಪ್ರಪಳುತ್ರರು ನಿದಪ್ಪನಾಯಕರ ಪಳುತ್ರರು ಶಿವಪ್ಪನಾ
14. ಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರೂ ಕೊಟ್ಟ ದ
15. ಮೃಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ದಶಮುಖದ ನಿದಲ್ಲಂಗ
16. ವೊಡೆರ ಕಯ್ಯ ಅರಮನೆಗೆ ಕ್ರಯಗೆ ಖೀಲ ಮುಂನೂರ ಯೆಪ
17. ತಯೆಂಟು ವರಹನ ತ್ತೆಗದುಕೊಂಡು ಬಿಟ್ಟನ್ನಾಸ್ತೆ ಕಬುನಾಡ
18. ಸೀಮೆ ಶೂದ್ರವಾಡದ ಪಡುವಳಾಗದವಳಗಣ ಮಡವಡಿ
19. ಗ್ರಾಮದ ಕಾಲುವಳಿ ಅಡುಗೋಡಿಗ್ರಾಮದ ಕೇಶವಗಲುಡಗೆ
20. ಮೆಲುಕೆ ಕಟಿದ ಕಡೆಕೊಪದಿಂದ ಬೀಜವರಿ ಬ ೨೭ ಕೆ ಬ ೧ ಕೆ

ಹಿಂಭಾಗ—

21. ಗಂ 'ಳಲು ರೇಪೆಗೆ ಖೀಲ ಮೂವತ್ತಯೇಳು ವರಹನು
22. ಯೆಂಟು ಹಣವಿನ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟೆವಾ
23. ಗಿ ಯೀಧೂಮಿಗೆ ಸಲುವ ಚತ್ತು ಗಡಿವಳಗುಳ ನಿಧಿನಿಕ್ಷೇಪ ಜ
24. ಲಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧನಾಧ್ಯಂಗರೆಂಬ ಅ
25. ಪ್ಪ ಭೋಗಪ್ರೇಷನ್ಯಾಮ್ಯವನು ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲ ಅ
26. ಗುಮಾಡಿಕೊಂಡು ಶಡ್ವರ್ತನಕ್ಕ ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮ
27. ಹತ್ತು ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕನ್ಯಾಯಗಳಾಗಿ ಸುಖ
28. ದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
29. ಯದಕೆ ದೇವನಾಕ್ಷಿ ಅದಿತ್ಯಚಂದ್ರಾವನಿ ರೊನಲಶ್ಚದ್ವಾರ್ಧೂ
30. ಮಿರಾಪೋಹುದಯಂ ಯಮಶ್ಚ ಅಪಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ
31. ಚನಂದ್ಯ ಧರ್ಮಶ್ಚ ಜಾನಾತ್ರಿ ನರನ್ಯಲ್ಪತಂ ದಾನಪಾಲ
32. ನಯೋರ್ಮದ್ಯ ದಾನಾರ್ಥೇ ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
33. ವಾಪೋತ್ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
34. ವ|

Transliteration.

I-A

1. namas-tunga-siras-chumbi chamdra-chāmara chârave |
2. trailōkya-nagarārambha mūla-stambhāya Śambhave |
3. svasti śrī jayābhyudaya Śālivāhana Śakavaru-
4. sha 1588 neya Visvāvasu samvatsarāda Āśvīja su-
5. dha 10 lū śrīmat sajanasudha-Sivāchāra sampamna dyāvā-
6. pruthvi-mahā-mahattina valagāda Kabunāda simeya
7. valagaṇa Maḍavaḍi grāmada kālualī Kaḍekoppadalli Da-

8. śamukhāda Saṃgana Basavarāja dēvara śiṣyaru Sidaliṃ-
9. ga dēvaru kaṭisuva Mahatīna maṭhāda dharmake ! śrīma-
10. d Edevamurāri kōṭe-kolāhaḷa viśudha-Vaidikādvaita-sidhā-
11. mta-pratiśṭhāpaka Śiva-guru-bhakti parāyaṇarāda Keḷadi Sa-
12. dāśivarāyaṇāyakaṛa vaṃśōdbhavarāda Saṃkaṃṇa nā-
13. yakara prapautraru Sidappa nāyakaṛa pautraru Śivappanā-
14. yakara putrarāda Sōmaśekhara nāyakaṛū koṭṭa dha-
15. rma śāsanaḍa kramav-ēmttemdare Daśamukhāda Sidaliṃga-
16. voḍera kayya aramanēge kraya ga 378 muṃṇūra yepa-
17. ta yemṭu varahana ttegaḍukomḍu biṭṭa svāste Kabunāḍa
18. sīme Śūdravāḍaḍa paḍuvabhāgaḍa vaḷagaṇa Maḍavaḍi
19. grāmāda kālūvaḷi Aḍugōḍigrāmāda Kēśava gavuḍage
20. meluke kaṭida Kaḍekopaḍimḍa bijavari kha 27 ke kha 1 ke

I-B

21. ga 1 ' 4lu rēkhe ga 37½ 8 Mūvattayeluvarabanu
22. yemṭu haṇavina bhūmiyanu Śivārpitavāgi biṭevā-
23. gi yī bhūmige saluva chatturgaḍivaḷagula nidhi nikshēpa ja-
24. la pāsāna akshīṇi āgāmi siddha sādhyamgaḷemba a-
25. shṭa bhōga-ttēja-svāmmyavanu pūrvamariyāḍeyalli ā-
26. gu-māḍikomḍu Śaḍḍarśanakku nidhi māḍikomḍu Ma-
27. hattu parampareyāgi āchamdrārka-sthāyigalāgi- sukha-
28. diṃ anubhaviṣi bahiri yemḍu koṭṭa dharma śāsana
29. yidake dēvasakshi Āditya chamdrāvanilō nalaścha daurbhū-
30. mir āpō hrudayaṃ Yamaścha ahaścha rātriścha ubhē-
31. cha samḍye dharmas cha jānātti narasya urtaṃ dāna-pāla-
32. nayōr-madye dānā-chrēyōnu pālanam dānāt svargam a-
33. vāpnōtti pālanād achyutaṃ paḍam śrī Sadāśi-
34. va !

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1588 of the Śālivāhana era, the cyclic year Viśvāvasu, on the 10th lunar day of the bright half of Āśvija :—

For the charities of Mahattina maṭha built at Kaḍekoppa, hamlet of the village Maḍavaḍi of Kabunāḍa sīme, by Sidaliṃgaḍēva disciple of Daśamukhāda Saṃgana Basavarāja dēva, for the mahattu who has obtained pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth,—(with usual titles) Sōmaśekhara nāyaka, son of Śivappanāyaka, and grandson of Siddappa nāyaka, and great-grandson of Saṃkaṃṇa nāyaka, descended from Keḷadi Sadāśivarāya nāyaka granted a dharma-śāsana as follows.

After taking its price of 378 varahas to the palace from Daśamukhāda Sidalin-ga voḍeya: we have granted the land of the rental value of 37 varahas and 8 haṇas, of the sowing capacity of 27 khaṇḍugas at the rate of one gadyāṇa and four haṇas for each khaṇḍuga in the village Aḍugōḍi of Kēśavagauḍa (?) and a hamlet of the village Maḍavaḍi in the western portion of Śūdravāḍa of Kabunāḍa sīme.

You may enjoy within the four boundaries of the said land the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, futures, ready income and possibilities according to old order, having stored them as a fund for the six *darśana*, in the succession of the mahattu for as long as the moon and sun endure.

Witnesses to this—The sun, moon etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift.

Śrī Sadāśiva.

Note.

This second copper-plate record at the same matt registers a grant of land of the sowing capacity of 27 khaṇḍugas, the rental value being 37 gadyāṇas and 8 haṇas after taking 378 varahas as the price of the land, by Sōmaśēkhara nāyaka, son of Śivappanāyaka, who ruled the Keladi kingdom between 1663 and 1671 A.D. The matt that received the grant is the one built at Kaḍekoppa, hamlet of the village Maḍavaḍi in the Kabbunāḍu sīme. Sidalinga dēva, disciple of Daśamukhāda Sanganabasavarāja dēva is said to have built the matt.

The date of the record is given as Ś 1581 Visvāvasu Āśvija śu 10. Here also the cyclic year is expired the Śaka year being current. Hence the date corresponds to Sunday the 8th October 1665 A.D.

The Kabbunāḍu province referred to in the record forms the present Nagar taluk and a portion of South Kanara District, where even now the sugarcane is largely grown. This Kabbunāḍu is referred to in a number of records in Nagar taluk (E.C. VIII, Nr. 1, 3, 5, etc.).

39

3rd copper-plate record in the same matt (incomplete: only one plate remaining).

ಅದೇ ಮಠದಲ್ಲರುವ ೨ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂದಾಗ—

1. ಶ್ರೀ ಶಿವಾಯನಮಃ | ನಮಸ್ತುಂಗ
2. ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈ
3. ಶೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ
4. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕವರ್ಷ ನಾವಿರದ ಅಯನೂರ ಯಂಭತ್ತೊಂ

6. ಭತ್ತನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಮೈಶಾಖ
7. ಶು ೧೩ ಲ್ಲು ಶ್ರೀಮತ್ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ
8. ರ ಸಂಪನ್ನರಾದ ದೇವಾಪ್ತಧುವಿ ಮಹಾಮಹ
9. ಶ್ರೀನೋಳಗಾದ ವಿನಗುಂಡಿಯ ವಿರುಪಾ
10. ಕ್ಷ ದೇವರ ಮುಖಾಂತ್ರ ಮಹಾಮಹತ್ತಿಗೆ ಶ್ರೀ
11. ಮನ್ನಹಾಪ್ರಭು ಶಿವಭಕ್ತಿ ಪರಾಯಣರಾ
12. ದ ಬಿಳಿಗಿ ದೇವಪ್ಪ ವೋಡೇರ ಪುತ್ರರಾದ ತಮ
13. ಪ್ಪವೋಡೇರು ತಮಪ್ಪವೋಡರ ಪುತ್ರರಾದ ಘ
14. ಂಟೆ ವೋಡೇರು ಘಂಟೆವೋಡರ ಪುತ್ರಿಯಾದ
15. ಘಂಟೆ ಅಮ್ಮಾಣಿಯವರು ಕೊಟ್ಟ ಧರ್ಮಶಾ
16. ಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಬಿಳಿಗಿ ಸೀಮೆಯೊಳ
17. ಗೆ ನಮ ತಂದೆಗಳು ನಮನು ಸದಾಶಿವ ನಾಯ
18. ಕರ ಕುಮಾರರಾದ ಭದ್ರಪ್ಪನಾಯಕರಿಗೆ ಧಾರಣೆ
19. ರದು ಕೊಡುವಾಗ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟದು ಅ
20. ಯಿನೂರು ವರಹದ ಗ್ರಾಮ ನೆಜೂರು ಅರಂದೂರು

Transliteration.

I-A—

1. śrī Śivāya namaḥ | namaḥ-tuṅga-
2. śiraś-chumbi chandra-chāmarā chāravē trai-
3. lōkya-nagarārambha mūla-stambhāya Śambhave
4. svasti śrī jayābhyudaya Śālivāhana Śa-
5. kavārsha sāvirada ayinūra yaṁbhattom-
6. bhattaneya Parābhava samvatsarada Vaiśākha
7. śu 13 lū śrīmat sajjana śuddha Śivāchā-
8. ra sampannarāda dēvāpruthuvi mahā-maha-
9. ttinolaḡāda Pinagunḡiya Virupā-
10. ksha dēvara mukhamtra mahāmahattige śrī
11. man-mahāprabhu Śiva-bhakti-parāyaṇarā-
12. da Biḷigi Dēvappa voḡera putrarāda Tamma-
13. ppa voḡeru Tammappa voḡera putrarāda Gha-
14. mte voḡeru Ghamtevoḡera putriyāda
15. Ghamte Ammājiyavaru koṭṭa dharma śā
16. sanada kramavemtemdare Biḷigi simeyola-
17. ge namma tamdegalaḡu nammanu Sadāśiva nāya-
18. kara kumārārāda Bhadrappanāyakarige dhārene-
19. radu koḡuvāga dhārā-dattavāgi koṭṭadu a-
20. yinūru varahada grāma Najūru Aramḡuru

Translation.

Obeisance to Śiva. Praise of Śambhu.

Be it well. In the victorious year 1589 of the Śālivāhana era, the cyclic year Parābhava, on the 13th lunar day of the bright half of Vaiśākha :—

Ghaṇṭe Ammāji, daughter of Ghaṇṭe oḍeya, son of Tammappa Voḍeya, son of the illustrious mahāprabhu, Bīḷigidēvappa, devoted to Śiva, granted to the mahāmahattu (matt) through Virūpākshadēva of Pinugunḍi, possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, a dharmaśāsana as follows:

The village Najūru Arandūru of the value of 500 varahas in the Bīḷigisime granted to me with pouring of water, when my father gave me (in marriage) to Bhadrappanāyaka, son of Sadāśivanāyaka

Note.

This record is incomplete as the 2nd plate is missing. Still it appears to be an important record as it confirms the information given in the work *Keḷadinṛipa-Vijaya*, regarding the relationship between the Keḷadi and the Bīḷigi chiefs. The record registers a grant to the mahāmahattu matt, probably at Kaviledurga, by Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya, son of Tammappa Voḍeya, himself the son of Dēvappa Voḍeya. The land granted is said to have been situated in the village Najūru Arandūru which had been granted to Ghaṇṭe Ammāji by her father during her marriage with Bhadrappa Nāyaka, son of Sadāśiva Nāyaka, belonging to the family of the Keḷadi chiefs. The information of the marriage between Bhadrappanāyaka and Ghaṇṭe Ammāji is also given in *Keḷadinṛipa-Vijaya*. Bhadrappa was Virabhadranāyaka's (1629-1645 A.D.) sister's son and his father Sadāśivanāyaka was Virabhadranāyaka's aunt's (father's sister's) son. This Sadāśivanāyaka once tried to usurp the throne but was defeated and driven out by Virabhadranāyaka. Thereupon he took shelter under Sōde Bīḷagi arasus who tried to get him the throne of Keḷadi with the help of the Sultan of Bijapur. But as Virabhadranāyaka made alliance with the Sultan, peace was made with the result that the Bīḷigi chief Ghaṇṭe Voḍeya gave his daughter Ghaṇṭe Ammāji in marriage to Bhadrappa or Bhadrappanāyaka, son of Sadāśivayya. (*Keḷadinṛipa-Vijaya*, pp. 94-97).

Probably after the death of Bhadrappa Nāyaka, Ghaṇṭe Ammāji granted lands in the village which she got as a dowry from her father. The grant is said to have been made through Virūpāksha dēva of Penugonḍe. He appears to have been a pontiff of some matt but why the grant was made through him cannot be determined.

The record introduces us to a new Pālleyagar family, that is of the Bīḷigi arasus. Some information about this family is given in the *Mythic Society Journal*, Vol. XIII, No. 4 pp. 755-759, by Dr. R. Shamashastry. But the genealogy given there is slightly different from that found in the present record. The present record gives

the genealogy of the Biligi family as follows: Dēvappa Voḍeya, his son Tammappa, his son Ghaṇṭe Voḍeya whose daughter was Ghaṇṭe Ammāji.

The date of the record is given as Ś1589, Parābhava sam. Vaiśākha śu 13. But Ś 1588 was Parābhava and taking this year to be correct, the date would correspond to Sunday, the 6th May 1666 A.D.

40

4th copper-plate record in the same matt.

Single plate.

ಅದೇ ಮಹಂತು ಮಠದಲ್ಲರುವ 4ನೇ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜ
3. ಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯೭ ನೆ
4. ಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಲು ಶ್ರೀಮ
5. ತ್ವಜನ ಶುಭ ಶಿವಾಚಾರ ಸಂಪನ್ನ ದ್ಯಾವಾ ಪೃಥ್ವಿಮಹಾ
6. ಮಹತಿನ ವಳಗಾದ ಕೆನನೂರ ನೀಮವಳಗಣ ಉಳುವೆ
7. ಯ ಗ್ರಾಮದಲು ಕರ್ತರಯನವರು ತಂಮ್ಮ ತಾಯಿ ಲಿಂ
8. ಗಂಮಾಜಿಯವರ ಹೆಸರಲು ಕಟಿನಿದ ಮಹತಿನ ಮ
9. ಟದ ಧರ್ಮಕೆ ಶ್ರೀಮದ್ವಿಡವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳವಿ
10. ಶುಭ ವೈದಿಕಾದ್ಯೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು
11. ಭಕ್ತ ಪರಾಯಣರಾದ ಕೆಳದಿ ನದಾಶಿವರಾಯ ನಾಯಕ
12. ರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರಪೌತ್ರರು
13. ನಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು
14. ಸೋಮಶೇಖರ ನಾಯಕರ ಧರ್ಮ ಪತ್ತಿಯರಾದ ಚೆಂ
15. ನಂಮಾಜಿಯವರು ಬರನಿಕೋಟ ಯೆತ್ತಿ ನಮಾನ್ಯದ
16. ಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ಮುಖಧರ್ಮಕೆ ೨೫ ಇಪತ್ಪೈದು
17. ಯೆತ್ತಿನ ಮಾನ್ಯವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟಿಧೇವೆ! ಅಡ
18. ಕೆ ಮೇಣನು ಝಲಪಟ ಬೊಬರಿಕವಾಡ ಮುಂತಾದ ಗಡಿನಿನ
19. ಸರಕು ಹೊರತಾಗಿ ಅಕಿ ಭತ ರಾಗಿ ಯೆಂಣೆ ತುಪ್ಪ ಕಾಯಿ
20. ದೆಲ್ಲ ವಿದುಳ ಮುಂತಾಗಿ ಯೆಕೇರಿ ದುರ್ಗದ ಹೋಬಳಿ

ಹಿಂಭಾಗ—

21. ಘಟಕೆಳಗಣ ಸುಂಕದ ತಾಣೆಗಳಲ ಯೆತುಗಳ ವರ್ನ
22. ವಯಸ ಬರನಿ ಹೇರಿಕೊಂಡು ಶಡ್ಡರುಷನಕು ನಿಧಿಮಾ
23. ಡಿಕೊಂಡು ಮಹತು ಪರಂಪರೆಯಾಗಿ ಮುಖಧರ್ಮ ನಡ
24. ನಿಕೊಂಡು ಬಾಹದೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ ಶ್ರೀ
25. ನದಾಶಿವ

Transliteration.

Front—

1. namas-tungā-sirās-chumbi chandra-chāmara chāravē trailō-

2. kya nagarārambha mūla-stambhāya Sambhave svasti śrī ja-
3. yābhyudaya Śālivāhana Śakavarusha 1596 ne-
4. ya Pramādi samvatsarāda Mārgaśira śu 15 lu śrīma-
5. t sajana-śudha-Śivāchāra-sampañna dyāvā-prithvi-mahā-
6. mahatina vaḷagāda Kesanūra sīme vaḷagaṇa Uḷuve-
7. ya grāmadalu Kartarayanavaru taṃma tāyi Liṃ-
8. gaṃmājiyavara hesaralu kaṭisida mahatina ma-
9. ṭada dharmake śrīmadd Eḍevamurāri kōṭe kōḷāhala vi
10. śudha-Vaidkiādvita-sidhānta pratisthāpaka Śiva-guru-
11. bhakti-parāyaṇarāḍa Keḷadi Sadāśiva rāya nāyaka-
12. ra vaṃśōdbhavarāda Saṃkaṃṇa nāyakara prapautraru
13. Sidappanāyakara putraru Śivappanāyakara putraru
14. Sōmaśekhara nāyakara dharmapatniyarāda Chem-
15. nammājiyavaru barasi koṭa yettina mānyada
16. śāsanada kramavemttēmdare maṭa dharma 25 ipataidu
17. yettina mānyavanu Śivārpitavāgi biṭṭidhēve aḍa-
18. ke meṇasu jhalipaṭi khobari kavāḍa muṃṭāda gaḍisina
19. saraku horatāgi aki bhata rāgi yemṇe tuppa kāyi
20. bella viduḷa muṃṭāgi Yikēri durgada hōbaḷi

Back—

21. ghaṭa-telaḷaṇa suṃkada ṭhāṇegaḷali yetuḷaḷa varna
22. vayasa barasi hērikomḍu Śaḍḍaruśanaku nidi mā-
23. ḍikomḍu mahatu paraṃpareyāgi maṭha dharma naḍa-
24. sikomḍu bāhademḍu koṭa dharma-śāsana śrī
25. Sadāśiva.

Translation.

Obeisance to Sambhu, etc.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 15th lunar day of the bright half of Mārgaśira.—

For the charities of the Mahattu maṭha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth, built by Karttaraya (? Sōmaśekhara Nāyaka) in the name of his mother Lingammāji, in the village Uḷuve of Kesanūr sīme—(with usual titles) Chennammāji, lawful queen of Sōmaśekhara Nāyaka, son of Śivappa Nāyaka, and grandson of Sidappa Nāyaka and great-grandson of Saṃkaṃṇa Nāyaka, got executed the following charter of the grant of freedom from bullock tax :—

For the charities of the matt we have granted freedom from bullock tax on 25 pack bullocks. Except the valuable articles (? gaḍasina saraku) such as areca-nut, pepper, lace, silk, cocoa-nut kernels, etc.—rice, paddy, rāgi, oil, ghee, cocoa-nut,

jaggery, pulses, etc., you may carry after getting the colour and the age of the bullocks written in the *ṭhāṇas* below the ghats in the hobli of Yikēri durga, store them as fund for the six *darśana* and carry on the *dharma* of the *maṭha* in succession of the mahattu.

Śrī Sadāśiva.

Note.

Like inscription No. 37 above this is another grant of the freedom from bullock tax. It records the grant of freedom from bullock tax on 25 pack bullocks by Chennammāji, queen of Sōmaśekhara Nāyaka I. Chennammāji ruled the kingdom after the death of Sōmaśekhara Nāyaka from 1672 to 1694 A.D. The matt which received the grant was the one built at Uḷuve of Kesanūru sime. This matt was built by Kartarayya (? Sōmaśekhara Nāyaka) in the name of his mother Lingammāji. The age and colour of the bullocks, belonging to the matt, that pass through the customs houses were being recorded in the *ṭhāṇas* (customs houses) so that others might not deceive in the name of the matt.

The record is dated as Ś 1596 Pramādi sam. Mārgasira śu. 15. Ś 1595 was Pramādi and the date corresponds to Saturday, 13th May 1673 A.D.

41

5th copper-plate record in the same matt.

Single plate.

ಅದೇ ಮಠದಲ್ಲಿರುವ 5ನೆಯ ತಾಮ್ರದ ಶಾಸನ.

ಒಂದು ಹೆಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ಥಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೫
3. ೯೩ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಪಾಲುಣ ಶು ೭ ಲು | ಶ್ರೀ ಮದ್ದೆಡವಮುರಾರಿ
4. ಕೋಟಿ ಕೋಲಾಹಲ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿಪರಾ
5. ಯಣರಾದ ಕೆಳದಿ ನದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ | ಸಂಕಂಠನಾಯ
6. ಕರ ಪ್ರಪೌತ್ರರು | ನಿದಪನಾಯಕರ ಪೌತ್ರರು | ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖ
7. ರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ಚೆನ್ನಂಮಾಚಿಯವರು | ಸಜನಶುಭ ಶಿವಾಚಾರ
8. ಸಂಪನ್ನರಾದ | ಯೀಕೇರಿ | ಕೆರೆಮುಟದ ಮಳೆಬಗೆ ರುದ್ರಮುನಿದೇವರಿಗೆ | ಬರೆಸಿಕೊಟ್ಟ ಮೂ
9. ಲ ವಿಸದಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ಹಿರೆವೆಂಕಟಪನಾಯಕ ಆಯನವರು | ಶಾಲಿವಾ
10. ಹನ ಶಕವರುಷ ೧೫೧೫ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೧೦ಲು ಮಹಾನಾ
11. ಡನು ಅನುಮತ್ತಿಸಿಕೊಂಡು ಬರೆಸಿಕೊಟ್ಟ ಶ್ರೀ ತಾಳಿವಾರೆಯ ಪಟಿಯೂ ಶಿಥಿಲವಾಯಿ
12. ತು ತ್ತಾಂಬ್ರಶಾಸನ ಬರೆಸಿಕೊಡದೇಕೆಂದು | ಆ ಪಟ್ಟೆನು ತಂದು ತೋರಿ ಹೇಳಿಕೊಂಡ ಸ
13. ಂಮಂಧಾ ಪ್ರಾಕು ಬರೆಸಿಕೊಟ್ಟ ಪಟಿಯಪ್ರಮಾಣು | ನಮಗೆ ಕಾಣಾಚಿಯಾಗಿ ನಡದು
14. ಬಂದ | ಅರಗದ ವೆಂಚಿಯಕೆ ಸಲುವ ಅರಗ ಕೊಡಲೂರು ಯೆಡೆಹಳಿ ಆವಿನ

15. ಹಳಿಕಾರು ಉರುಬಿದರೂರು ಮೊನರೂರು ಮಾರ್ಗನಹಳ ಸಹಾ ಯೆಂಬು ಪೇಲೆಗಳಲ್ಲ
16. ಅರಮನೆ ಸುಂಕಕೆ ನಡವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇರು ೧ ಕೆ—ವಿನದಲೆಕೆ | ಅರಗದ
17. ರಾಣಿವಂದರ ಸ್ಥಳದ ಸುಂಕದಲಿ ಅಡಕೆ ಲಕ್ಷ ೧ ಕೆ | ಸಲುವದು ' 10 ಹಾಗದಲೆಕೆ | ಕೆಳದಿ
18. ಹೋಬಳಿಯ ಕಲುಸೆಮಾರ್ಗದ ಸುಂಕ | ಜಂಬೂರ ಮಾರ್ಗದ ಸುಂಕ ಸೋರಬಗುತಿ ಮಾರ್ಗದ
19. ಸುಂಕ ಸಹಾ ಅಪೇಲೆಗಳಲ್ಲ ಅರಮನೆ ಸುಂಕಕೆ ನಡವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇ
20. ರು ೧ಕೆ—ವಿನದಲೆಕೆ | ಯಿರಿತ್ತಿಮೂಲುವಿನವನು ರುದ್ರಮುನಿ ದೇವರಮುಟ ಧರ್ಮಕೆ ೨
21. ವಾರ್ವಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಆ ಮೂಲವಿನದಲ್ಲ ಹುಟ್ಟಿದ ಹಣವನು ನಿಮ್ಮ ಶಿಷ್ಯ |
22. ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ | ಮುಖಧರ್ಮ ನಡೆಸಿಕೊಂಡು ಬಾ
23. ಹದೆಂದು ಕೊಟ ಮೂಲವಿನದ ಧರ್ಮಶಾಸನ | ಯೀ ರುದ್ರಮುನಿದೇವರು ಅವರ ಶಿಷ್ಯ
24. ಪಾರಂಪರ್ಯವಾಗಿ | ಸ್ತ್ರೀಪರಿಗೃಹ ಮಾಡನಲ್ಲದು | ಶ್ರೀ ಯೇತ್ರ ಯೋಗೀಶ್ವರಕುರ್ಯಾರ್
25. ಶಿವಲಂಗಾರ್ಚನಂಸರ್ಕು | ವಸಂತಿ ತತ್ರತೀರ್ತಾನಿ | ಸರ್ವಾಣಿ ಸಪ್ತಕಂ ಗುಹಾಹರಸ್ಯ
26. ಪ್ರೀಣನಾರ್ಥಂತು | ಶಿವಭಕ್ತಾಯದೀಯತೆ | ದಾನಂತದ್ವಿಮಲಂ ಪ್ರೋಕ್ತಂ ಕೇವಲಂ |

ಹಿಂದಾಗ—

27. ಮೋಕ್ಷಸಾಧನಂ | ತನ್ಮಾತ್ವಾತ್ರ ತಮಗ್ಲಾತ್ ಶಿವಭಕ್ತಾ ಮಕಲ್ಮಶಂ | ತಸ್ಮೈಸರ್ವಂ ಪ್ರದಾತವ್ಯಂ |
28. ಅಕ್ಷಯಂ ಫಲಮಿಧತಾ | ಶಿವಯೋಗಿಗೃಹೈಸ್ತುಭಿಕ್ಷಾಂ ಗೃಹ್ಣಾತಿ ಸಕ್ರುತಾಂ |
29. ಕುಲಂತರಯತೆ ತೇನಸಪ್ತಸಪ್ತಚಸಪ್ತಚ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೇಯೋನುಪಾ
30. ಲನಂ ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾಧಾಂಕರಂ ಪದಂ | ಸ್ವದತಾ ದ್ವಿಗುಣಂ ಪುಂಜಂ |
31. ಪರದತಾ ನು ಪಾಲನಂ ಪರದತಾ ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಉತ್ತಿಭೇದವಿದಾ
32. ದ್ವಿಜಾರ್ಹಹರಣಿ | ಮಿತ್ರಾಪದಾಂವಾರಣಿ | ಸಂಪ್ರಾಪ್ತಿಶರಣಿ ಕಳತ್ರಹರಣಿಸ್ವಾಮಿ ಗು
33. ಕ್ಷಿಗೋಗ್ರಹೆ | ಯಶಸ್ತಃಪುರಶಃಪರಾಂಮುಖತಯಃ ಕುರುವಂತ್ಯುದಾನಶೀನ | ತಂತಾನಾ
34. ರೋಕ್ತವಿರೋಕಿನಂಮುಗಯತೆ | ಸೂರ್ಯೋಪಿಸೂರ್ಯಂತರಂ | ಯಂತೋಪಿದಕೆ | ಆದಿ
35. ತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ | ದ್ಯೌರ್ಧೂಮಿರಾಪೋಹ್ಯದಯಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
36. ಉಭೇಚಸಂಧ್ಯಧರ್ಮಶ್ಚ ಪಾತಿನರಸ್ಯ ಉತಂ | ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tūṅga-śiraś-chumbi chandra-chāmara-chāraṇe trailōkya-nagarāraṇ-
bha mūla-
2. sthambhāya Sambhave | svasti śrī jayābhyudaya Śalivāhana Śakavarusha 15
3. 96 neya Pramādi samvatsarada | Palguṇa su 7 lu, śrīmad Eḍevamurāri
4. kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭāpaka Śiva-guru-
bhakti-parā-
5. yaṇarāda Keḷadi Sadāśivarāyanāyakara vaṃśōdbhavarāda, Saṃkaṃṇanāya-
6. kara prapauraru, Sidapanāyakara pauraru, Śivappanāyakara putraru
Sōmaśekhā-
7. ra nāyakara dharmapatniyarāda Chemnammājiyavaru | sajana-śudha-
Sivāchāra
8. sampamnarāda | Yikēri | Keremaṭada Maiebigē Rudramunidevarige |
barasikoṭṭa mū-
9. lavisada śāsanada kramaveṃṭemḍare | Hireveṃkaṭapa nāyaka ayanavaru |
Śalivā-

10. hana Śakavarusha 1515 neya Vijeya samvatsarada Śrāvaṇa śu 10 lu Mahānā-
11. danu anumattisikomḍu barasi koṭa śrī tālīvāleya paṭeyū sithilavāyi-
12. tu ttāmbra śāsana barasi koḍabēkemḍu ā paṭṭenu tamdu tōri hēlikomḍa sa-
13. mmaṁdhā prāku barasi koṭa paṭeya pramāṇu | namage kāṇāchhiyāgi naḍadu
14. baṁda Āragada vēṁṭeyake saluva Āraga Koḍāuru Yeḍehaḷi Āvina-
15. haḷi Kāruūru Bidarūru Mosarūru Mālenahaḷi saha yemṭu pēṭhegaḷalli
16. aramane sumkake naḍavamṭha ubheya mārgake hēru 1 ke $\frac{1}{2}$ visada leka |
Āragada
17. ṭhāne vamdara sthaḷada sumkadalli aḍake laksha 1 ke | saluvadu 10 hāgada
leka | Keḷadi-
18. hōbaḷiya Kaluse mārgada sumka | Jambūra mārgada sumka Soraba Gutti
mārgada
19. sumka saha ā pēṭhegaḷalli aramane sumkake naḍavamṭha ubhaya mārgake hē-
20. ru 1 ke $\frac{1}{2}$ visada leka | yiritti mūluvisavanu Rudramuni dēvara maṭa dhar-
make Śi-
21. vārpitavāgi biṭṭevāgi ā mūla visadalli huṭṭida haṇavanu nimmma śishya-
22. pāraṁparyyavāgi āchaṁdrārka sthāyigalāgi | maṭa dharma naḍasikomḍu
bā-
23. haḍemḍu koṭa mūlavisada dharma śāsana | yī Rudramuni dēvaru avara
śishya
24. pāraṁparyyavāgi | strī parigraha māḍa salladu | śrī yetra yōgīśvaraḥ kuryyā
25. Śivaliṁgārchanam sarkru | vasaṁti tatra tīrtāni | sarvāṇi saptakam guhā
Harasya
26. prīṇanārthamtu | Śivabhaktāya diyate | dānam tad vimalam prōktam kēvalam

Back—

27. mōksa-sāadhanam tasmāt chātra tama glāttha Śivabhaktāmakalmaśam | tas-
mai sarvaṁ pradātavyam |
28. akshayaṁ phalam ichhati | Śivayōgi gruhe yasya bhikshām gruhṇāti
sakrutām |
29. kulam tarayate tēna sapta sapta cha sapta cha | dāna-pālanayōr madhyē
dānā-chhrēyōnu pā-
30. lanam dānāt svargam avāpnōti pālanā Chhamkaram padam | svadatā dvi-
guṇam puṇyam |
31. paradattānupālanam paradattāpahārēṇa sva datam nishphalam bhavēt |
urtichhēdavidau
32. dvijārthaharāṇe | mitrāpadam vārāṇe | sam-prāpti śarāṇe kaḷatra harāṇe
svāmi gru-
33. kshi gōgrahe | yē saptah purasaḥ parāṁ mmukhatayaḥ kuruvamtyu dāna
śina | tam tānā-

34. lōkya vilōkinam mrugayate | sūryōpi sūryyam tarām | yimttopidake | ādi-
 35. tya chaṁdrāvanilōnalaścha | dyaurbhūmir āpōhrudayam Yamaścha |
 abaścha rātrischa
 36. ubhēcha saṁdhyē dharmāścha jānāti narasya urtam | sri Śadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 7th lunar day of the bright half of Phālgunā :—

(With titles and descent as in the previous No. 40) Chennammāji got executed the *mūla-viśada* śāsana to Maḷabige Rudramunidēva of Keremaṭa at Yikēri, who has obtained pure and righteous Śivāchāra, as follows :—

As it was represented that the *tālivāle paṭṭe* got executed with the consent of the mahattu, in the victorious year 1515 of the Śālivāhana era, on the 10th lunar day of the bright half of Śrāvana, by Hire Venkaṭappa Nāyaka ayya, had become ruined and that a copper śāsana should be got written for the same, and as that *paṭṭe* was brought and shown, on the authority of that old *paṭṭe* got executed :

In the 8 market-towns—Āraga, Koḍaūru, Yeḍehaḷi, Āvinahaḷi, Kāru-ūru, Bidarūru, Mosarūru and Māḷenahaḷi—belonging to Āragada vēntēya, which has come down to us from a long time, the tax to be given to the palace on both ways at $\frac{1}{16}$ visa per load ; In a ṭhāṇa at Āraga, the tax at $\frac{1}{4}$ haṇa per one lakh of areca-nut ; tax in the Kaluse road of Keḷadi hobli ; tax of the Jambūr road, and tax from the road between Sorab and Gutti also ; the tax to be given to the palace on both the ways at $\frac{1}{16}$ visa per load. Thus as we have granted the *mūlu-ṛiṣa* for the charities of Rudramunidēva's mutt, you can carry on the charity of the matt in succession of your disciples as long as the moon and sun endure. Thus is the *mūla-ṛiṣadi* dharma-śāsana given. This Rudramunidēva and his disciples in succession should not accept women.

Where a yōgīśvara worships Śivaliṅga even once, Pārvati and Saṁmukha, there all sacred waters (tīrthāni) dwell always. Whatever is given to a devotee of Śiva is an act of devotion and is free from sin and is an essential aid to salvation, etc., etc.

Note.

This record also belongs to the reign of Channammāji like the previous one and is dated in Ś 1596 Pramādi Phāl śu 7. Ś 1595 was Pramādi and the date would thus correspond to Wednesday, 4th March 1674 A.D.

The inscription records the renewal of the old grant issued by Venkaṭappa nāyaka on the palmyra leaf to the matt of Maḷabige Rudramuni-dēva. The grant was re-issued on copper plate by Chennammāji on the above-mentioned date. The grant consists of some tax known as *mūla ṛiṣa* collected in the 8 towns. What exactly is

meant by *mula visa* is not known. One other grant of this *mula visa* is mentioned in E.C. VIII, Tl. 46. At the end the record gives a curious warning to Rudramuni dēva and his disciples that they should not accept women.

42

6th copper plate in the same matt.

Single Plate. .

ಅದೇ ಮಠದ 6ನೆಯ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿ
4. ವಾಹನ ಶಕ ವರುಷ ೧೬೧೮ನೆಯ ಯುವ
5. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೫ ಶ್ರೀಮದ್ವೈ
6. ಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ಮೈದಿಕಾ
7. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿ ಪ
8. ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವ ರಾಯ ನಾಯ
9. ಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರ
10. ಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ ನಾ
11. ಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರ ನಾಯಕರ ದ
12. ಮ್ ಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರೂ
13. ಆರಗದ ಕಂಬಾಳನಿದ ರಾಮದೇವರ ಶಿಷ್ಯರು |
14. ವಿರುಪಾಕ್ಷ ದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂಮಿ ಕ್ರ
15. ಯ ದಾನ ಭರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ನಿಂ
16. ಮ ಕೈಯ ಕ್ರಯಗ ೧೮೫ ಶಾಸನ ಬರಸಿಕೊಡುವ |
17. ಬಗೆ ಕಾಣಿಕೆ ಗ ೧೫ ಉಭಯಂ ಗ ೨೦೦ ಯಂನೂ

ಹಿಂಭಾಗ—

18. ರು ವರಹನೂ ಆರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಬಿಟ್ಟ
19. ಸ್ವಾಸ್ತೆ ಮಧುವಂಕ ನಾಡಸೀಮೆ ಪಟ್ಟಣ ಸುತ್ತಣ ಪಟ್ಟ
20. ಡಿ ವಳಗಣ ಬಾಳಗೋಡ ಗ್ರಾಮದಿಂದ ದುರ್ಗದ ಜಾಕ
21. ಪನ ಭದ್ರಂಣನ ಸ್ವಾಸ್ತೆಯಿಂದ ಸುಂಕದ ಕೋನಪನಿಂದ
22. ಕ್ರಯವಾಗಿ ಬಂದ ಬಗೆಯಲ್ಲೂ ಬಿಜ ಬ ೩೦ಕೆ ಭತ್ತ
23. ಬ ೧೧೫ಕ್ಕೆ ಗ ೧೪೩|||೦ ಬಿರಾಡದಿಂದ ಗ ೨||೦ ಉಭ
24. ಯಂ ಗ ೧೬||೩|||೦ ವಿಂಗಡದಿಂದ ಸಾಲೂರಿಂದ ಬಿಜ
25. ಬ ೩ಕೆ ಭತ್ತ ೧೩ ಕೆ ಗ ೧||೧೦ ಉಭಯಂ ರೇಖೆ ಪ್ರಮಾ
26. ಣ ಸಿಸ್ತು ಗ ೧೮||೦ ಹದಿನೆಂಟ್ಟು ವರೆ ವರಹನ ಸ್ವಾಸ್ತೆ
27. ನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಯೇ ಭೂಮಿಗೆ ನೆಟ್ಟ ಲ
28. ಂಗ ಮುದ್ರೆ ಕಲ್ಲನೊಳಗುಳ ನಿದಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀ
29. ಣ ಆಗಾಮಿಸಿದಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಾಭೋಗತ್ತೇಜಸ್ವಾ
30. ಂಮ್ಯವನೂ ಪೂರ್ವಮದಿಯಾದೆಯಲ್ಲಿ ಆಗುವಾಡಿಕೊಂ

31. ಡು ಶಿಶ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ ಸು
32. ಖದಿಂ ಅನುಭವಿಸಿ ದಾಹದೆಂದು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮ
33. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿ ರೊನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾ
34. ಪೊಹ್ರುದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೆ ಚ ಸ
35. ಂಥೈ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತಂ ದಾನ ಪಾಲನಯೊ
36. ಮ್ಥೈ ಧಾನಾಭೈಯೆಸು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋ
37. ತ್ತಿ ಪಾಲನಾ ದಹ್ಯತಂಪದಂ ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tumga-sīras-chumbi chandra-chāmara-chāra-
2. ve trailōkya nagarārambha mūla-stambhāya
3. Sambhave svasti śrī jayābhyudaya Śāli-
4. vāhana Śaka varusha 1618 neya Yuva
5. samvatsarada Śrāvāṇa śudha 15 llu śrimadd-E-
6. ḍava-murāri kōṭe-kōḷāhaḷa viśudha-Vaidikā-
7. dvaita-sidhāmta pratishṭāpaka Śiva-guru-bhakti-pa-
8. rāyaṇarāda Keḷadi Sadāśivarāya nāya-
9. kara vamsōdbhavarāda Saṃkaṃṇa nāyakara pra-
10. pautraru Sidappanāyakara pautraru Śivappa nā-
11. yakara putraru Sōmaśēkhara nāyakara dha-
12. rma patniyarāda Chemnammājiyavaru
13. Āragada Kambāḷa-Sidarāme dēvara śiśyaru
14. Virūpāksha dēvarige barasikoṭṭa bhūmi kra-
15. ya dāna dharma śāsanada kramavemṭtemdare nim-
16. ma kaiya kraya ga 185 śāsana barasi koḍuva
17. bage kāṇike ga 15 ubhayam ga 200 yimnū-

Back—

18. ru varahanu aramanegē tegadukomḍu biṭṭa
19. svāste Madhuvamka nāḍa simēpaṭṭaṇa suttana paṭṭa-
20. ḍi voḷagaṇa Baḷagōḍa grāmadimda durgada Jāka-
21. pana Bhadrāmṇana svāsteyimda sumkada Kōnapanimda
22. krayavāgi bamda bageyallū biḷa kha 30 ke bhatta
23. kha 115 kke ga 14'3½ birāḍadimda ga 2½ ubha-
24. yam ga 16½'3½ vimḡaḍadimda Sālūrimda biḷa
25. kha 3 ke bhatta kha 13 ke ga 1½ 1½ ubhayam rēkhe pramā-
26. ṇu sistu ga 18½ hadinemṭṭuvare varahana svāste-
27. nū Śivārpitavāgi biṭṭevāgi yī bhūmige neṭṭa li-
28. mḡa mudre kallinōḷaḡuḷa nidhi nīkshēpa jala pāshāṇa akshī-

29. ṇi āgāmi sidha sādhyamgaḷemba aṣṭa-bhōgattēja svā
30. myavanū pūrva mariyāḍeyalli āgumādikom-
31. ḍu śīśya pāraṃparyyavāgi ācamaṇḍrārka sthāyigalāgi su-
32. khadiṃ anubhavisi bāhaḍemdu barasi koṭṭa bhū-dāna-dharma
33. śāsana Āditya-Chaṇḍrāvanilōnalaścha dyaur-bhūmir-ā-
34. pō hrudayaṃ Yamaścha ahaścha rāṭtriścha ubhēcha sa-
35. ṃdhyē dharmścha jānāti narasya urtaṃ dāna-pālanayō-
36. r-mdhye dānāchhrēyenu-pālanam dānāt svargam avapnō-
37. tti pālānad achyutaṃ padaṃ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1618 of the Śālivāhana era, the cyclic year Yuva, on the 15th lunar day of the bright half of Śrāvaṇa :—

(With titles and descent as in the above No. 40) Chennammāji got executed the following charter of the gift of land to Virūpākshadēva, disciple of Kambāḷa Sidarāmedēva of Āraga :—

The land granted after taking from you 185 gadyāṇas to the palace as the price and 15 gadyāṇas as the fee (*kāṇike*) for having got the charter executed ; total 200 varahas :—From the village Bālagōḍa in the Paṭṭaḍi of the city in Madhuvanka nāḍu, from the lands of Jākapana Bhadrāṇṇa of Durga, the lands purchased from Sunkada Kōṇapa for 30 khaṇḍugas of seeds and 115 khaṇḍugas of paddy 14 gadyāṇas and 3½ haṇas ; from Sālūr-for 3 khaṇḍugas of seeds and 13 khaṇḍugas of paddy 1½ gadyāṇas and 1½ haṇas ; total of the income is 18½ varahas. As this much of land has been granted as an act of devotion to god Śiva, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities, in succession of the disciples for as long as the moon and sun endure. Thus is the dharma śāsana of the grant of land written.

The sun, moon, etc., know men's actions.

Between making a new gift, etc.

Śrī Sadāśiva.

Note.

This is another grant of the time of Queen Chennammāji. The donee is Virūpākshadēva, disciple of Kambāḷa Sidarāmedēva. The grant consists of 30 khaṇḍugas of wet land which was granted by Chennammāji after taking its value of 200 gadyāṇas from the donee to the palace.

The date of the record S 1618 Yuva sam. Śrāvaṇa śu 15 corresponds to Wednesday, 14th August 1695 A. D.

43

7th copper plate record in the same matt.

Single plate.

ಅದೇ ಮಠದಲ್ಲರುವ 7ನೆಯ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಪಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗತಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
3. ಯ ಶಾಲಿವಾಹನಶಕವರುಷ ೧೬೩೦ನೆಯ ಸರ್ವಜಿತ್ತು ಸಂವತ್ಸರದ
4. ಮಾಘ ಶು ೩ ಲೂ ಶ್ರೀಮತ್ಸಜ್ಜನಶುಭಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
5. ವಾಪ್ತುಧವಿಮಹಾಮಹತ್ತಿನ ವಳಗಾದ ತ್ರೀರ್ಥರಾಜಪುರದಲು ವೀರಂ
6. ಮಾಜಿಯವರು ಕಟ್ಟಿನಿದ ಮಹತ್ತಿನಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮು
7. ರಾರಿ ಕೋಟಿಕೋಳಾಹಲ ವಿಶುಧವೈದಿಕಾದ್ವೈತ ನಿಧಾಂತಪ್ರತಿಷ್ಠಾಪ
8. ಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಯಣರಾದ ಕೆಳದಿನದಾಶಿವರಾಯ
9. ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ನಿದ್ಧಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು
10. ಶಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆನ್ನಂಮ್ಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯ
12. ಕರು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನಮಾಂನೃದ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ಯೀಮಠದ ಧರ್ಮಕೆ ಪ್ರಾಕುಬಿಟ್ಟ ಹದಿನೈದು ಯೆತ್ತಿನಮಾ
14. ನೃಕೆ ಬರಸಿಕೊಟ್ಟ ನಿರೂಪವು ಯೆಡವರವಾದ್ದರಿಂದ ಅಮೇಲೆ
15. ಕಾರಾವಧಿಗೆ ವಂದುನಾರಿ ಕೆಲವು ಜಿನನಿ ಮಠದ ಧರ್ಮಕ್ಕೆ ತರಿ
16. ನಿಕೊಳುತ್ತಿದ್ದೆಲು ಅದು ಧರ್ಮಕ್ಕೆ ಸಾಕಾಹದಿಲ್ಲ ಮಾನ್ಯವೆ ಬಿಡ
17. ಬೇಕೆಂದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಯೀಮಠದ
18. ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತು ನಡೆ ೧೦ ಹತ್ತು ಯೆತ್ತಿನಮಾ
19. ನೃವನು ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟವಾಗಿ ಯೀಹತ್ತು ಯೆತ್ತಿ
20. ನಮೇಲೆ ಅಡಕೆ ಮೆಣಸು ಝಲಪಟ್ಟಿಕವಾಡ ಮುಂತಾದ
21. ಘಡಿನಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನನು ಅಕ್ಕಿ
22. ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ಯೆಂಣ್ಣೆ ತುಪ್ಪ ಕಾಯಿಕತ್ತಕಾ

ಹಿಂಭಾಗ—

23. ಚುಖೊಬರಿ ವುತುತೆ ಬೆಲ್ಲ ಕಬ್ಬಿನ ವಿದಳ ಬೂಸ ಮುಂತಾದ
24. ಜಿನನನು ದುರ್ಗಾಯಕ್ಕೇರಿ ಘಟ್ಟದ ತ್ರೇಳಗಣ ಹೋಬಳಿ ಸುಂಕ
25. ದಲ್ಲ ಸಹ ಯೆತ್ತು ಗಳ ವರ್ನ ವಯಸ್ಸುಗಳನು ಬರಸಿ ಯೀಪು
26. ಮಾಣು ಜಿನನನು ಹೇರಿಕೊಂಡು ಪಡ್ಡರುತನಕ್ಕೂ ನಿಧಿಮಾ
27. ಡಿ ಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
28. ಸ್ಥಾಯಿಗಳಾಗಿ ಸುಬದಿಂ ಮಠದ ಧರ್ಮವನಡೆಸಿಕೊಂ
29. ಡು ಬಾಹದೆಂದು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಧರ್ಮಶಾ
30. ಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಳತ್ವದ್ಯಾರ್ಥಮಿರಾಪೋ
31. ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಪುರ್ಣಚನಂಧೇಧ

32. ಮೃತ್ಯುಜಾನ್ಮಾನರಸ್ಯ ಪುತ್ರಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾ
33. ನಾಥ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾ
34. ದಚ್ಚುತಂ ಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನು
35. ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತು
36. ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರಿ ಪಿತೃದತ್ತಾಸಹೋದರಿ ಅನ್ಯದತ್ತಾಸ್ತು
37. ಯಂಮಾತ್ರಾ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತು ಯಶ್ಚಯೋ
38. ನೀಶ್ವರಃ ಕುರ್ಯಾತು ಶಿವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತು ವಸಂಕ್ತಿ |
39. ತತ್ರತೀರ್ಥಾನಿ ಶರ್ವಾಣಿ ಸಪಕಂ ಗುಹ ಹರಸ್ಯಪ್ರೀಣನಾ
40. ಧಂತ್ರು ಶಿವಭಕ್ತಾಯದೀಯತೆ ದಾನಂ ತದ್ವಿಮಲಂ ಪೋ
41. ಕ್ತಂ ಕೇವಲಂ ಮೋಕ್ಷನಾಧನಂ ಶ್ರೀನದಾಶಿವ

Transliteration.

Front—

1. namas tunga-sīraś-chumbi chandra-chāmara-chāravē trailōkya-nagarā-
2. rambha mūla-stambhāya Śambhave svasti śrī jayābhyuda-
3. ya Śālivāhana Śaka varusha 1630 neya Sarvajittu samvatsarāda
4. Māgha śu 3 lu śrīmat sajjana śuddha Śivāchāra sampainna dyā-
5. vā pruthavi mahāmahattina vaḷagāda tTirtharājapuradalu Viram-
6. mājiyavaru kaṭṭisida mahattina maṭhada dharmake Yeḍava Mu-
7. rāri kōṭe-kōlāhala viśudha-Vaidikādvaita- sidhānta-pratishatāpa-
8. ka Śiva-guru-bhakti-parāyaṇarāda Keladi Sadāśivarāya-
9. nāyakara vaṃśōdbhavarāda Siddappanāyakara prapautraru
10. Śivappa nāyakara pautraru Sōmaśēkhara nāyakara dharma-pa-
11. tniyarāda Chemnammmājiyavara putraru Basavappa nāya-
12. karu barasi koṭṭa yettina māṃnyada śāsanada kramavemṭtemda-
13. re yī maṭhada dharmake prāku biṭṭa hadinaidu yettina mā-
14. nyakke barasi koṭṭa nirūpaū yeḍavaravāddarimda āmēle
15. kālāvadhige vaṃdu sārī kelaū jinasī maṭhada dharmakke ttari-
16. si koḷuttiddeū adu dharmakke sākāgadilla mānyava biḍa-
17. bēkemdu Mariyappanavaru hēliddarimda yīmaṭhada
18. dharmakke biṭṭa mānyada yettu naḍe 10 hattu yettina mā-
19. nyavanu Śivārpitavāgi biṭṭevāgi yī hattu yetti-
20. na mēle aḍake menasu jhalipaṭṭe kavāda muṃttāda
21. ghaḍisina saraku horattāgi hērikompa jinasu akki
22. bhatta rāgi uppu huḷi yempe tuppa kāyi katta kā-

Back—

23. chu khobari ututte bella kabbina vidala būsa muṃttāda
24. jinasanu durga Yikkēri ghaṭṭada ttēlagana hōbali sumka-
25. dalli saha yettugaḷa varna vayassugaḷanu barasi yī pra-

26. maṇu jinasanu hērikomḍu shaddaruśanakkū nidhi mā-
27. ḍikomḍu mahattu pāraṃparyyavāgi ā-chamdrārkkā-
28. sthāyigalāgi sukhadiṃ maṭhāda dharmava naḍasi kom-
29. ḍu bāhademḍu barasi koṭṭa yettina mānyada dharmā śā-
30. sana āditya-chamdrāvanilōṇaśascha dyaur-bhūmir-āpō-
31. hrudayaṃ Yamaścha ahaścha rātriścha ubhēcha saṃdhyē dha-
32. rmaścha jānāti narasya ūrttaṃ dāna-pālanayōr madhyē dā-
33. nā-chhrēyōnu pālanam dānāt svargaṃ avāpnōti pālanā-
34. d achhutaṃ padaṃ sva-dattā dviguṇaṃ puṇṇayaṃ para-dattānu-
35. pālanam para-dattāpa hārēṇa sva-dattaṃ nishphalaṃ bhavētu
36. sva-dattā putrikā-dhātri pitru-dattā sahōdari anya-dattā sva-
37. yaṃ mātā dattāṃ bhūmiṃ parityajētu yaśrayō-
38. gīśvaraḥ kuryyātu Śivaliṃgārchanam sakrutu vasaṃtti
39. tatra tīrthāni Śarvāṇi saptakam Guha Harasya prīṇanā-
40. rthaṃttu Śiva-bhaktāya diyatē dānam tadvimalam prō-
41. ktaṃ kēvalam mōksha-sādhanaṃ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 3rd lunar day of the bright half of Māgha.—

For the charities of the mahattinamāṭha, possessed of pure and righteous Śivāchāra, built at Tirtharājapura by Vīrammāji (with the usual titles and descent) Chennammāji's son Basavappa Nāyaka got executed the following charter of the grant of freedom from bullock tax :—

As Mariyappa represented (thus) : as the old nirūpa of the grant of freedom from bullock tax for 15 pack-bullocks for the charities of the matt, is lost (? eḍavaravāgu) we were getting some grains once in a time for the charities of the matt and as that is not enough for the charities, a grant of freedom (from bullock tax) should be allowed a mānya for ten pack-bullocks has been granted as an act of devotion to god Śiva (with the same conditions as in the previous No. 40).

(Witnesses)—Sun, Moon, etc.

(Usual imprecatory verses)—dāna-pālanayōr madhyē, etc., sva-dattādviguṇam puṇyaṃ, etc., sva-dattā putrikā dhātri, etc., yatra yōgīśvaraḥ kuryātu Śivaliṃgārchanam, etc.

Śrī Sadāśiva.

Note.

This is another grant of exemption from bullock tax. It belongs to the reign of Basavappa Nāyaka, adopted son of Chennammāji. Basavappa Nāyaka granted,

at the request of Mariyappa, freedom from bullock tax for ten pack bullocks in place of 15 pack bullocks which had been previously granted through a nirūpa which was lost. This Basavappa nāyaka was ruling the kingdom between 1697 and 1714 A.D. The present record is dated in Ś 1630 Sarvajit sam. Māgha śu 3. Ś 1629 was Sarvajit and the date thus corresponds to Thursday, 15th January 1708 A.D.

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8th copper plate record in the same matt. (incomplete)

ಅದೇ ಮಠದಲ್ಲಿರುವ ೮ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂಭಾಗ.—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವ ಸ್ತಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೬೩೪ನೆ
3. ಯ ಬರಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುದ್ಧ ೭ ಲು ಶ್ರೀಮತ್ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂಪನ್ನ ದ್ವಾವಾ
4. ಪೃಥ್ವಿಮಹಾಮಹತ್ತಿನ ವಳಗಾದ ಮುಂಗಿನಾಡ ನೀಮೆ ಮೂಡಗೊಪ್ಪದ ಗ್ರಾಮದಲ್ಲೂ ನಂಬಿಯಂಣನೆ
5. ಟ್ತರ ಮರಿಯಪ್ಪನವರ ಮಗ ಶಾಂತವೀರಪ್ಪನು ಕಟ್ಟಿಸ್ತ ಮಹತ್ತಿನ ಮಠಕೆ ಯೆಡವಮುರಾರಿ ಕೋಟಿ ಕೋ
6. ಳಾಹಳ ವಿಶುದ್ಧಮೈದಿಕಾದ್ಯೈತ ಸಿದಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ನದಾ
7. ಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪಾತ್ರರು
8. ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನನಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕ
9. ರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಸ್ವಾಸ್ಥೆಗೆ ಶಾ
10. ಸನವಬರಸಿಕೊಡದೇಕೆಂದು ಮರಿಯಪ್ಪನವರ ಶಾಂತವೀರಪ್ಪನು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದುಮುಂ
11. ಗಿನಾಡನೀಮೆಯಿಂದ ಮೂಡಗೊಪ್ಪದಗ್ರಾಮದಿಂದ ಕಾನಕೊಪ್ಪದ ಸೆಟ್ಟಿಗಳರೆ ಚೆನ್ನನಿಂಧನಿದ್ದಾಯ ದಿಂದಲ್ಲ
12. ಗ ೧೦ ' ೪ ಬಿರಾಡದಿಂದ ಗ ೩೬೦ ' ೨|||—ಧತ ಬರಿಕೆ ' ೧|| ಹೊನ್ನಬಡ್ಡಿಯಿಂದ ಗ ೩ ' ೪ ಅಂತು
13. ಗ ೨೨ ' ೧—ಪರಮೇಶ್ವರ ಅಧಿಕಾರಿ ಪಾಲಯಿಂದ ಕಟ್ಟು ಗುತಿಯಿಂದ ಗ ೧|| ಉಭಯಂಗ ೨೩||೨|—
14. ಗೆ ಪೇಶಿಕಟ್ಟದ ನಪ್ಪದ ಬಗ್ಗೆ ಪ್ರಾಕು ನಿಲಿಸಿದು ಕೋಟಿಮುಂದೆ ಬೀಜ ಬ ಳಕ್ಕೆ ಗ ೩||೨|| ಪೇಶೆಹದ್ದಾರಿ ಬಳಿ
15. ಯ ಬೀಜ ಬ ೭ ಕೆ ಗ ೩ ಕಲ್ಲಗುಂಡಿ ಹೊಳೆಬಳಿಯ ಬೀಜ ಬ ೩ಕೆ ಗ ೨ಕೆ ಗ ೧ಮುಂಡಿಗಲಬಯಲುಬಾಗಿಲ
16. ಮುಂದೆ ಬೀಜ ಬ ೧೦ಕೆ ಗ ೬ ' ೨|| ಅಂತು ಬೀಜ ಬ ೨೫ ಗ ೧೪ಕೆವಿವರ ಸಿದ್ಧಾಯದಿಂದ ೭||೩ ಬಿ
17. ರಾಡದಿಂದ ಗ ೬ ' ೨ ಉಭಯಂಗ ೧೪ನುಳಿದು ಶುದ್ಧ ಸಿಸ್ತಿ ನಿಂದ ಗ ೯||೨||—ಗ್ರಾಮನಪ್ಪದಿಂದಲುಬ
18. ರಸಂವತ್ಸರದಲು ಕೂಡಿದ ಬಗೆಲು ಗ ೧ ' ೧—ಉಭಯಂಗ ೧೦||೩|| ದಾಸೋಹದ ಸಿಸ್ತಿನಿಂದ||—
19. ಸ್ತಳವೆಚೆಕೊಟಿ ಬಿರಾಡದಿಂದ ' ೨||ಅಂತು ಗ ೧೧ ' ೧||—ಗೆವಿಂಗಡ ಹಂದಿಗದ್ದೆ ಗ್ರಾಮದಲು
20. ಯೀಹೃಥೂಮಿರೇಪೆ ಗ ೨||೦|||ನುಳಿದುಶುದ್ಧ||೦|||—ಮೂಡಬಿಟ್ಟೆನಾರಣನಿಂದ ಸಿದ್ಧಾ
21. ಯದಿಂದ ಗ ೩||೩|||— ಬಿರಾಡದಿಂದ ಗ ೩೮೨||—ಗ್ರಾಮನಪ್ಪದಿಂದ ' ೧||—ದಾಸೋಹದ ಸಿಸ್ತಿ
22. ನಿಂದ ೯|| ಸ್ತಳವೆಚೆಕೊಟಿ ಬಿರಾಡದಿಂದ ' ೧||| ಅಂತು ಗ ೭||೦||—ಕೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ೩||| ನಿಲ್ಲಿಸಿದ

23. ನಪ್ಪದಿಂದ '೧|||—ಬಿದಿರೂರ ಕೋಟಿ ಹೆಚ್ಚುಗೆ ದೇವರ್ಗೆ ಉತ್ತರವಾಗಿದ್ದ ಬಗೆಲು ಯಾ ದೇವರಿಗೆ ಬದಲು
24. ಉತ್ತರವಾಗಿ ಕೊಟ್ಟು ಉತ್ತರ ಕೊಟ್ಟದು ಗ ೭ ಅಂತ್ಯ ಗ ೭||೦|—ಉಭಯಂ ಗ ೭೭೮ '೪|| ಕೆ ವಿವರ ಕ್ರಯಗ ೧೪೮ '೨||.
25. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತರಕೊಟ್ಟದು ಗ ೧೪|| ೩| ಶಿವಾರ್ಥವಾಗಿ ಕೊಟ್ಟದು ನಪ್ಪದ ಬಗೆಲಿಗೆ ೧ ' ೩
26. ಉಭಯಂ ಗ ೧೭ ' ೧||೦ ಮಧುವಂಕನಾಡ ನೀಮೆಯಿಂದ ಜಂಬೆತಲ ಊರಗ್ರಾಮದಿಂದ ಪ್ರಾಕುರೇಬೆ ಬೀಜ ಬ
27. ೦ ೧೫೦ ಕೊಟ್ಟಮರ ೨,೮೦೦ ಕೆ ನಹ ಕುಳ ಗ ೧೦೦ ಅರೆವಾನಿಯಿಂದ ಗ ೫೦ ಹೊನ್ನೆನಾಯಕನ ಬಿರಾಡ ಗ ೧೦
28. ಅಂತ್ಯ ಗ ೧೭೦ ಬಿರಾಡ '|| ಲು ಗ ೮ ವೆಚ ಬಿರಾಡ '|| ಲು ಗ ೧೨ ದುರ್ಗದ ಭತ್ತ ಬ|| ೨|| ಲು ಬ ೭೦ ಕೆ
29. ಗ ೧೨ ಅಂತ್ಯ ಗ ೧೯೨ ಕೆ ವಿವರ ಪ್ರಾಕು ರೇಬೆ ಗ ೧೫೦ ವ್ಯಯಸಂವತ್ಸರದಲು ಕೂಡಿದುಪ್ರಾಕು ಶಾರ್ವರಿ ಸಂ
30. ವತ್ಸರದಲು ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ತೋಟಮರ ೪೦೦೦ ಕೆ ಪ್ರಾಕುರೇಬೆಲು ಬರದು ಮ ೨,೮೦೦ ಶುದ್ಧ ಮ ೧,೨೦೦ ಕೆ
31. ಪ್ರಾಕುನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ಕೂಡಿದು ತಿರುಮಲಯ ಪಟ್ಟ ಬರಕೊಡುವಾಗ ನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪೨ ಉಭಯಂ ಗ ೧೯೨
32. ಉಂಬುಳ ಮಾನ್ಯದಿಂದಾ ಗೌಡುಂಬಳಿಯಿಂದ ಬೀಜ ಬ ೨ ಕೆ ಭತ ಬ ೭ ಕೆ ಗ ||೨|| ತೋಟಮರ ೫೦೦ಕೆ ೩ ಅಡಕೆ ೧ ೨೭|||

ಹಿಂಭಾಗ—

33. ಪ್ರಭವಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಅಡಕೆ ಸಾವಿರ ೨೦|| ಉಭಯಂ ಅಡಕೆ ಸಾವಿರ ೪೭ಕೆ ಗ ೪|| ೧|||
34. ಉಭಯಂ ಗ ೫ ' ರ ಕಾನಕೇರಿನಿಂದ ಗ ೩ ದೇವಸ್ತಾನದಿಂದ ತಲಊರ ಶಂಕ್ರ ದೇವರಿಂದ ಬೀಜ ಬ ೭ ಕೆ ಭತ
35. ಬ ೧೮ ಕೆ ಗ ೨ ' ೨|| ವಿರೋಧಿಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಜಂಬೆಯಿಂದ ವಿಶ್ವನಾಥಪುರದ ಸ್ವಾಸ್ಥೆಯಿಂದ ಬಿಜ
36. ಬ ೧೦ ಕೆ ಭತ ಬ ೪೦ ಕೆ ಗ ೫ ವಿಕ್ರಮಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ದಾನೋಹ ಗ || ೪|| ಅಂತ್ಯ ಗ ೨೦೮||
37. ವಿಂಗಡ ಮರಗಳೆರೆ ಗ್ರಾಮಕೆ '೧| ಉತ್ತರ ವಿಶ್ವನಾಥಪುರದ ಅಗ್ರಹಾರಕೆ ಗ ೫ ನಿಲಿಸಿದು ತಲಊರ ಶಂ
38. ಕರದೇವರಿಂದ ತಿರುಮಲಯಪಟ್ಟ ಬರಕೊಡುವಾಗ ಗ ೨'೨|| ಅಂತ್ಯ ಗ ೭ ' ೩||| ಶುದ್ಧ ಗ ೨೦
39. ವರನಿಸ್ತಿನಿಂದ ಗ ೧೯೨|| ೨||| ಉತ್ತರದಿಂದ ಗೌಡುಂಬಳಿಯಿಂದ ಗ ೫ ೪||| ನಪ್ಪದಿಂದ ಕಾನಕೇರಿನಿಂದ
40. ಗ ೩ ಅಂತ್ಯ ಗ ೨೦೧ ' ೨|| ಕೆ ವಿವರ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೧,೫೨೭|| ನು ತೆಗೆದುಕೊಂಡು ಉತ್ತರಕೊಟ್ಟ
41. ದು ಗ ೧೫೨|| ೨|| ನಿಸ್ತಿನ ನಪ್ಪ ಹೆಚ್ಚಿಗೆ ನಪ್ಪದ ಬಗೆಲುನಹ ನಿಲವಬರದು ದಾಹಬಗೆಲು ಶಿವಾರ್ಥವಾ
42. ಗಿ ಕೊಟ್ಟದುಗ ೪೮|| ಉಭಯಂ ಗ ೨೦೧ '೨|| ಅರುವತು ಅಗ್ರಹಾರದ ನೀಮೆಯಿಂದ ಗುಡೆಕೊಪ್ಪದ
43. ಗ್ರಾಮದಿಂದ ಗಡೆ ಬಿಜ ಬ ೧೭|| ಶ್ರೀಪತಿಕ್ರಾಷ್ಟನ ಸ್ವಾಸ್ಥೆ ಬೀಜ ಬ ೯ ಉಭಯಂಬೀಜ ಗ ೨೭|| ಕೆ ಗಡಿಧ
44. ತ್ತ ಬ ೧೪೫||| ಕೆ ಗ ೧೪||೦||| ಬಿರಾಡ ಗ ೨||೧|| ದಾನೋಹದಿಂದ '೧ ಅಂತ್ಯ ಗ ೧೭ ' ೩| ಪ್ರಾಕುವಿದಿಸಿ

45. ದ ನಪ್ಪದಿಂದ ಭತ್ತ ಕ್ರಯವಾಸಿ ನಪ್ಪದಿಂದ ಗ ೩|| ೧|| ಉಭಯಂ ಗ ೨೦|| ೪|| ತಲ
ಊರಿಂದ ರೇಬೆ ಗ ೫|| ಕೆ
46. ವಿವರ ಕಾನತ್ತೆರಿನ ಸಿನ್ನಿನಿಂದ ಗ೧ ಪ್ರಾಕು ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ತೋಟದ ಸ್ತಳ ಅಪ್ಪಟಗಿಸ್ತಳವಾದ ಸಂ
47. ಮಂದ ಮಹಾಜನಂಗಳು ವರಾಡಿಸಿ ಕೊಡುತ್ತಿದ್ದ ಬಗೆಲು ಗ ೪೨|| ಸಂದನಸಂವತ್ಸರದಲು ಅ
48. ಮುಟನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪|| ೪|| ಹೊತ್ತರೆವರಾಡದ ಬಗೆಲು ಗ ೬|| ಅಂತ್ತು ಗ ೫೩|| ೪||
ಕಾನತ್ತೆರಿನಿಂದಲು
49. ಗ ೧|| ಉಭಯಂ ಗ ೫೪|| ಉಭಯಂಗ ೫೫|| ಉಭಯಂಗ ೬೬' ೪|| ಕೆ ವಿವರಕ್ರಯ
ಗ ೧೮೩' ೧||
50. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟದು ಗ ೧೮' ೩|| ಪ್ರಾಕು ನಿಲಿಸಿದ ನಪ್ಪ
ದಿಂದ ಶಿವಾಪಿತ್ತೆ
51. ವಾಗಿ ಬಿಟ್ಟದು ಗ ೫೮' ೧|| ಉಭಯಂಗ ೬೯' ೪|| ಕುಂಬುನಿಸೀಮೆ ಗೋಪಿಸ್ತಿ ಕೊಪ್ಪದ ಗ್ರಾಮದಿ
52. ದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ವಿಶುಸಂವತ್ಸರದಲು ಸಾನಿಗೆಬಂದದು ಪ್ರಾಕು ನಿ
53. ಸ್ತು ಗ ೧೩' ೨ ಚಿತ್ರಧಾನುಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೨|| ೩|| ಉಭಯಂಗ ೩೬ ದಾಸೋಹದಿಂದ
54. '೧|| ಉಭಯಂಗ ೩೬' ೧|| ಕೆ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೩೬೧|| ೨|| ನು ತೆಗೆದುಕೊಂಡು
ಉತ್ತಾರ ಕೊ
55. ಟ್ಪಿದು ಗ ೩೬' ೧|| ಕೆ ವಿವರ ಸಿನ್ನಿನಿಂದ ಗ ೨೬' ೧|| ಗಾಡುಂಬುಳ ಉತ್ತಾರದಿಂದ
ಗ ೯ ಉಭಯಂ
56. ಗ ೩೬' ೧|| ಚಕಮೊರಸದ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ಕುಂಬುನಿ
57. ಣಗಾರನ ಮುಖಾಂತ್ರ ಕೊಪ್ಪಲ ಮಾಗಿದ ಭೂಮಿಯಿಂದ ನಪ್ಪದಿಂದ ಗ ೪|| ಉಭಯಂ
ಗ ೪೦|| ೧|| ಯೆ
58. ಡತ್ತಾರೆ ಸೀಮೆ ಕಂಠದಹಾಳಗ್ರಾಮದಿಂದ ರೇಬೆ ಗ ೨೮ ಕೆ ಉತ್ತಾರ ಹಂಪೆ ಪಾತ್ರಗೆ
ಮಹತ್ತಿನವರ ಮು
59. ಖಾಂತ್ರ ನಡವಧರ್ಮಕ್ಕೆ ಗ ೨೨ ಶುದ ಗ ೧೬ ದುಂದುಭಿಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೯' ೧
60. ಉಭಯಂ ಗ ೩೬' ೧ ದಾ ಸೋಹ' ೧|| ಗ್ರಾಮನುಂಕ ೯೧|| ಗಣಾಚಾರರಿಂದಲು ' || ಅಂತ್ತು
61. ಗ ೩೬' ೪|| ಕೆ ವಿವರ ಪ್ರಾಕು ನಿಡುವತ್ತಿಗೆ ನಿಲಿಸಿದ್ದಲ್ಲ ಸಾನಿಗೆ ಬಂದ ಬಗೆಲು ಸಿನ್ನಿನಿಂದ
ಗ ೨೯' ೩|| ಗಾ
62. ಡುಂಬಳಿಯಿಂದ ಗ ೧ ನಪ್ಪದಿಂದ ಗ ೬' ೧ ಅಂತ್ತು ಗ ೩೬' ೪|| ಹೊನ್ನೆಹುಟ್ಟಿ ಗ್ರಾಮದಿಂದ ಸಿನ್ನಿನಿಂದ
63. ದ ಗ ೧೦ ಉಭಯಂ ಗ ೪೬' ೪|| ಕೆ ವಿವರ ಕಣುವೆ ಹೊರಗಣಂದ ಬಿದಿರೂರಪೇಟೆವಳಗೆ ಸ ಉ

Transliteration.

Front—

1. namast umga-siraś-chumbi-chamdra-chāmara-chāravē trai-lōkya-nagarā-rambha mūla-
2. stambhāya Sāmbhavē svasti śrī jayābhyudaya Śālivāhana Śaka varusha 1634 ne-
3. ya Khara samvatsarada Chayitra śudha 7 lu śrīmat-sajana-śudha-Sivāchāra-sampanna dyāvā-
4. pruthvi mahāmahattina vaḷagāda Mumgi nāḍa sime Mūḍagoppada grāma-dallū Nambiyappa se-
5. ttara Mariyappanavara maga Śāmttavirappanu kattista mahattina maṭhake Yeḍeva-murāri kōṭe-kō-

6. lāhaḷa viśudha-Vaidikādvaita-sidhānta-pratishṭāpaka Śiva-guru-bhakti-parāyaṇarāda Keḷadi Sadā-
7. śivarāya nāyakara vaṃśōdbhavarāda Siddappa nāyakara prapauraru Śivappanāyakara pauraru !
8. Sōmaśekhara nāyakara dharmapatnīyarada Chemnammājiyavara putraru Basavappanāyaka-
9. ru barasi koṭṭa bhū-dāna-dharma śāsanada kramavemṭemṭare yī maṭhada dharmake biṭṭa svāstege śā-
10. sanava barasi koḍabēkemṭu Mariyappanavara Sāmtavirappanu hēlidda-rimṭa barasikoṭṭadu Muṃ-
11. gi nāḍa simeyimṭa Mūdagoppada grāmadimṭa Kānakoppada Setṭigalale Chemnanimṭa siddāyadimṭallu-
12. ga 10'4 birāḍadimṭaga ½'3 lu ga 8'2½ bhata kha 1 ke '1½ hoṃna baḍḍiyimṭa ga 3'4 aṃtu
13. ga 22'2½ Paramēśvara adhikāri pāluyimṭa kaṭṭugutigeimṭa ga 1½ ubhayam ga 23½ '2½
14. ge pēṭhe kaṭṭida naṣṭada bagge prāku nilisidu kōṭe muṃde bija kha 5 kke ga 3½ 2½ pēṭhe heddāri baḷi-
15. ya bīja kha 7 ke ga 3 Kallaguṃḍi hoḷeya baḷiya bīja kha 3 ke ga 2 ke ga 1 Muṃḍigala bayalu bāgila
16. muṃde bīja kha 10 ke ga 6'2½ aṃtu bīja kha 25 ga 14 ke vivara siddā-yadimṭa ga 7½ 3 bi-
17. rāḍadimṭa ga 6'2 ubhayam ga 14 nuḷidu śudha sistinimṭa ga 9½ 2½ grāma-nasṭadimṭalu Kha-
18. ra samvatsaradalu kūḍida bagelu ga 1'1½ ubhayam ga 10½ 3½ dasōhada sistinimṭa '½
19. sthaḷavechakoṭi birāḍadimṭa '2½ aṃtu ga 11'1½ ge viṃgaḍa Haṃḍigadde grāmadalu
20. yīhya bhūmi rēkhe ga 2½ 0½ nuḷidu śudha ga 8½ 0½ Mūḍajitte Nāraṇanimṭa siddā-
21. yadimṭa ga 3½ 3½ birāḍadimṭa ga 3'2½ grāma nasṭadimṭa '1½ dasōhada sisti-
22. nimṭa 9½ sthaḷavechakoṭi birāḍadimṭa '1½ aṃtu ga 7½ ke vivara sistinimṭa '3½ nillisida
23. nasṭadimṭa '1½ Bidirūra kōṭe Jeṭṭiga dēvarrige uttāravāgidda bagelu yī dēvarige badalu
24. uttāra va koṭṭu uttāra koṭṭadu ga 7 aṃttu ga 7½ 0 1½ ubhayam ga 16'1½ ke vivara kraya ga 148 '2½
25. nu aramanega tegadukoṃḍu uttāra koṭṭadu ga 14½ 3½ Śivārpitavāgi koṭṭadu nasṭada bageli ga 1'3

26. ubhayam ga 16'1½0 Madhuvamka nāda simeyinda Jambetala ūra grāma-
dimda prāku rēkhe bija kha
27. 0 150 kkoṭa mara 2,800 ke saha kuḷa ga 100 arevāsiyinda ga 50 Homne
nāyakana birāḍa ga 10
28. amtu ga 160 birāḍa '½ lu ga 8 vecha birada '¾ lu ga 12 Durgada bhata kha
¼ 2½ lu kha 60 ke
29. ga 12 amttu ga 192 ke vivara prāku rēkhe ga 150 Vyaya samvatsaradalu
kūḍidu prāku Śārvari sam-
30. vatsaradalu nilisida nashtadimda ttōṭa mara 4,000 ke prāku rēkhe lu
baradu ma 2800 śudha ma 1,200 ke
31. prāku nilisida nashtadimda kūḍidu ttirumalaya paṭṭi barakoḍuvāga nilisida
bagelu ga 42 ubhayam ga 192
32. umbuḷi mānyadimda gaḍumbaliyinda bija kha 2 ke bhata kha 6 ke
ga ½ 2½ ttōṭa mara 500 ke aḍake ṇa 26¾

Back—

33. Prabhava samvatsaradalu hechida aḍake sāvira 20½ ubhayam aḍake sāvira
47 ke ga 4½ 1¾
34. ubhayam ga 5 ' ra Kānatērinimda ga 3 dēvastānadimda Talaūra Śamkra
dēvarimda bija kha 6 ke bhata
35. kha 18 ke ga 2'2½ Virōdhi samvatsaradalu hechchida jambeyimda Viśva-
nāthapurada svāsteyimda bija
36. kha 10 ke bhata kha 40 ke ga 5 Vikrama samvatsaradalu hechchida dāsōha
ga ½ 4¾ amtu ga 208½
37. viṃgada Maragaḷale grāmaka '1½ uttāra Viśvanāthapurada agrahārake ga 5
nilisidu Talaūra Śam-
38. kara dēvarimda ttirumalaya paṭṭi barakoḍuvāga ga 2'2½ amtu ga 7'3½
śudha ga 20
39. vara sistinimda ga 192½ 2¾ uttāradimda gaḍumbaliyinda ga 54½ nashta-
dimda Kānakērinimda
40. ga 3 amtu ga 20/'2¾ ke vivara aramanege kraya ga 15 27¾ nu tegaduḷuḍu
uttāra koṭṭa-
41. du ga 152 ½ 2¾ sistina nashta hechchige nashtada bagelu saha nilava
baradu bāha bagelu Śivārpitavā-
42. gi koṭṭadu ga 48¾ ubhayam ga 201'2¾ aruvatu agrahārada simeyinda
Guḍekoppada
43. grāmadimda gade bija kha 17¾ Śrīpati Krushṇana svāste bija kha 9
ubhayam bija ga 26¾ ke gaḍibha-
44. tta kha 145¾ ke ga 14½0¾ birāḍa ga 2¾ 1½ dasōhadimda '1 amtu ga 17 ' 31
prāku vidhisi-

45. da nashtadimda bhatta krayavāsi nashtadimda ga 3½ 1½ ubhayam ga 20½
4½ Talaūrimda rēkhe ga 55½ ke
46. vivara Kānatterina sistinimda ga 1 prāku nilisida nashtadimda tōṭada stala
apuṭagi stalavāda sam-
47. mamda mahājanamgaḷu varādisi koḍuttidda bagelu ga 42½ Namdana
samvatsaradalu a-
48. maṭa nilisida bagelu ga 4½ 4½ hottale varāḍada bagelu ga 6½ amttu
ga 53½ 4½ kāna tērinimdalū
49. ga || 0 || ubhayam ga 54½ ubhayam ga 55½ ubhayam ga 76½ 4½ ke vivara
kraya ga 183½ 1½
50. nu aramanegē tegedukomḍu uttāra koṭṭadu ga 18½ 3½ prāku nilisida nashta-
dimda Śivāpitte
51. vāgi biṭṭadu ga 58½ 1½ ubhayam ga 79½ 4½ Tumbusi sime Gōpiseṭṭi koppada
grāmadi-
52. mda prāku niḍuvattina nashtakke nilisida bagelu Viśu samvatsaradalu
sānige baṁdadu prāku si-
53. stu ga 13½ 2 Chitrabhānu samvatsaradalu hechchidu ga 22½ 3 ubhayam ga
36 dāsōhadimda
54. 1½ ubhayam ga 36½ 1½ ke aramanegē kraya ga 361½ 2½ nu tegadu komḍu
uttāra ko-
55. ṭṭadu ga 36½ 1½ ke vivara sistinimda ga 27½ 1½ gaḍuṁbaḷi uttāradimda
ga 9 lu ubhayam-
56. ga 36½ 1½ Chikamorasada grāmadimda prāku niḍuvattina nashtake nilisida
bagelu Kumbusi thā-
57. ṇa-gārsna mukhāmtra koppala māgida bhūmiyimda nashtadimda ga 49
ubhayam ga 406½ 1½ ye-
58. ḍattare sime kambhadahāḷa grāma dimda rēkhe ga 28ke uttāra Hamppe
jātregē mahattinavara mu-
59. khāmtra naḍava dharmake ga 22 śudha ga 16 Duṁdubhi samvatsaradalu
hechidu ga 29½ 1
60. ubhayam ga 37½ 1 dāsōha 1½ grāma sumka 1½ gaṇāchārārimdalū ½ amttu
61. ga 37½ 4½ ke vivara prāku niḍuvattige nilisiddalli sānige baṁda bagelu
sistinimda ga 29½ 3½ gau-
62. ḍuṁbaḷiyimda ga 1 nashtadimda ga 7½ 1 amttu ga 37½ 4½ Hoṁnehattī
grāmadimda sistinim-
63. da ga 10 ubhayam ga 47½ 4½ ke vivara kaṇive horagaṇimda Bidirūra
pēṭevaḷage saū-

(There seems to have been one more plate which is perhaps missing).

Note.

This record appears to have contained one other plate which is perhaps missing. It belongs to the reign of Basavappa nāyaka. The details of the descent of the ruler given in the record are the same as those given in the previous records of the same matt and from the line 10 onwards the record gives the details regarding the grants previously made to the matt constructed by Śāntavīrappa, son of Mariyappa, son of Nambiyannaśetti, in the village Mūdagoppa of Muṅgināḍa sime. This was recorded by the king at the request of Śāntavīrappa.

The date of the record is given as Ś 1634 Khara sam. Chaitra śu 7. Ś 1633 Khara sam. and the date would thus correspond to Thursday, 15th March 1711 A.D.

45

9th copper plate record in the same matt.

Single Plate.

ಅದೇ ಮಠದಲ್ಲರುವ 9ನೆಯ ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂದಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ನೃನಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
3. ಹನ ಶಕವರುಷ ೧೬೪೫ನೆಯ ಶುಭಕ್ರುತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
4. ದ ೧೫ನು ಶ್ರೀಮತ್ಪಜನ ಶುಭ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥ್ವಿಮ
5. ಹಾಮಹತ್ತಿನ ವಳಗಾದ ಬಿದಿರೂರಿಂದ ಆರಗಕೆ ಹೋಹ ಮಾರ್ಗದಲ್ಲ ಕೊ
6. ಡೂರಲ್ಲು ಬೊಕನ ನಿದಬನವಯನ ಹೆಂಡತ್ತಿ ವೀರಂಮನೂ ತನ್ನ ಮಗ
7. ಧದ್ರಯನ ಹೆಸರಲ್ಲ ಕಟ್ಟಿನ ಮಹತ್ತಿನ ಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮುರಾ
8. ರಿ ಕೋಟಿ ಕೋಳಾಹರ ಶುದ್ಧವೈದಿಕಾದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗು
9. ರುಧತ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಧ
10. ವರಾದ ಶಿವಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ವಿಯರಾದ ಚೆನ್ನಂಮಾಚಿಯವರ ಪೌತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಪುತ್ರ
12. ರಾದ ಸೋಮಶೇಖರನಾಯಕರು ಬರನಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನದ ಕ್ತ
13. ಮವೆಂತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತಿಗೆ ಶಾಸನವ ಬರನಿಕೊ
14. ಡಬೇಕೆಂದು ನಿರ್ವಾಣ್ಯಯಮಾವನವರು ಹೇಳಿದ್ದರಿಂದ ಬರನಿಕೊಟ್ಟದು ಯೀ ಮಠ
15. ದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತು ನಡೆ ೫ ಆಯದು ಯೆತ್ತಿನ ಮಾನ್ಯ
16. ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು ಯೀ ಯೆತ್ತುಗಳ ಮೇರೆ ಅಡಿಕೆ ಮೆಣಸು ಝ
17. ಲ್ಲಪಚ್ಚೆ ಕವಾಡ ಮುಂತಾದ ಘಡಿನಿನ ಸರಕು ಹೊರತಾಗಿ ಹೇರಿಕೊಂ
18. ಬ ಜಿನನು ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ವಿದಳ ಬೂನ ಯೆಂಣೆ ತುಪ್ಪ ಬೇ
19. ಳೆ ಬೆಲ್ಲ ಕಾಯಿ ಕತ್ತ ಕಾಚು ಬೊಬರಿ ನೀರುಳಿ ಬೆಳುಳು ಉತ್ತುತೆ ಬರ್ಜೂರ
20. ಮುಂತಾದ ಜಿನಿನನು ದುರ್ಗದ ಹೋಬಳಿ ಸುಂಕ ಯಿಕೇರಿ ಹೋಬಳಿ ಸುಂ
21. ಕ ಘಟ್ಟದ ಕೆಳಗಣ ಹೋಬಳಿ ಸುಂಕದ ಪ್ಪಾಣಿಗಳಲ್ಲ ಸಹಾ ಯೆತ್ತುಗಳ

ಹಿಂದಾಗ—

22. ವರ್ನ ವಯಸುಗಳ ಬರನಿ ಯೀ ಪ್ರಮಾಣು ಜಿನಿನನು ಹೇರಿಕೊ
23. ಂದು ಶಡುದರುಶನಕು ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪ

24. ರೈವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಮಠಧರ್ಮವ ನ
25. ಡನಿಕೊಂಡು ಬಾಹದಂದು ಬರನಿಕೊಂಡ ಯೆತಿನ ಮಾನ್ಯದ ಧರ್ಮ
26. ಶಾಸನ | ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋ ನಲಶ್ಚ ದೈರ್ಘ್ಯಮಿರಾಪೋ
27. ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉದೇಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾ
28. ನಾತಿ ಸರಸ್ಯ ಉತಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನು
29. ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂ ಪದಂ
30. ಸ್ವದತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತಾನುಪಾಲನಂ ಪರದತಾಪ
31. ಹಾರೇಣ ಸ್ವದತಂ ನಿಶ್ಚಲಂಭವೇತು ಯತ್ರ ಯೋಗೀಶ್ವರಃ ಕುರ್ಯಾತ್ | ೨
32. ವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತುವನಂತಿ ತತ್ರಾರ್ಥಾನಿ ಸರ್ವಾಣಸತತಂ
33. ಗುಹಪರಸ್ಯ ಪ್ರೀಣನಾರ್ಥಂತು ಶಿವಭಕ್ತಯ ದೀಯತೇ ದಾನಂ
34. ತದ್ವಿಮಲಂ ಪೋಕ್ಷಂ ಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀ ಸದಾ
35. ಶಿವ

Transliteration.

Front—

1. namastunga-sīras̥-chumbi chandra-chāmara-chāravē trailōkya-nagarāram
2. bha mūla-stambhāya Sambhavē svasti śrī jayābhyudaya Śālivā-
3. hana Śaka varusha1645neya Śubhakṛitu samvatsarada Phālguna su-
4. da 15 lu śrīmat sajana-śudha-Sivāchāra-sampanna dyāvā-pruthvi-ma-
5. hā mahattina vālagāda Bidirūrimda Āragake hōha mārgadallu Ko-
6. ḍūrallu Bokasta Sidabasavayana hemḍatti Vīrammanu taṁna maga
7. Bhadrayana hesarallu kaṭṭista mahattina maṭhāda dharmake Yeḍava murā-
8. ri kōṭe-kōḷāhaḷa viśudha-Vaidikādvaita-sidhānta-pratishṭāpaka Śiva-gu-
9. ru-bhakti-parāyanarāda Keḷadi Sadāśiva nāyakara vaṁśōdbha-
10. varāda Sivappanāyakara prapautrarū Sōmaśekhharanyakara dharmapa-
11. tniyarāda Chemnamājiyavara pautrarū Basavappanāyakara putra-
12. rāda Sōmaśekhara nāyakarū barasi koṭṭa yettina mānyada śāsanada kra-
13. mavemṭtemḍare yī maṭhāda dharmake biṭṭa mānyada yettige śāsanava
- barasi ko-
14. ḍabēkemḍu Nirvāṇaiya māvanavarū hēliddarimda barasi koṭṭadu yī
- maṭha-
15. da dharmake biṭṭa mānyada yetu naḍe 5 ayidu yettina mānyā-
16. vanu Sivārpitavāgi biṭṭu yī yettugaḷa mēle aḍike meṇasu jha-
17. lliṭṭe kavāda muntāda ghaḍisina saraku horatāgi hērikom-
18. ba jinisu akki bhatta rāgi upu huḷi didaḷa būsā yemṇe tuppa bē-
19. ḷe bella kāyi katta kāchu khobari nīruḷḷi beḷuḷḷi uttute kharjūra
20. muntāda jinisanu Durgada hōbḷi sumka Yikēri hōbaḷi sum
21. ka ghaṭṭada keḷagaṇa hōbaḷi sumkada shtāṇe-gaḷalli sahā yettugaḷa

Back—

22. varṇna vayasugaḷa barasi yī pramāṇu jinisanu hēriko-
23. mḍu śaḍudarūśanaku nidhi māḍikomḍu mahattu pārampa-

24. ryavâgi âchamdrârkastâyigalâgi sukhadiṃ maṭha-dharmava na-
25. ḍasikoṃḍu bâhademḍu barasikoṭa yetina mânyada dharma
26. śâsana | Âditya chaṃdrâvanilônalaścha dyaur-bhūmir-âpō-
27. hrudayaṃ Yamaścha ahaścha râtriścha ubhêcha saṃdhyê dharmascha jā-
28. nâti narasya urtaṃ dâna-pâlanayor mahdhye dânaçhhrêyōnu
29. pâlanam dâna-svargam avâpnōtti pâlanad-achyutam padam
30. sva-datâ dviguṇam puṇyam para-datânu pâlanam paradatâpa-
31. hârêṇa sva-datam niśphalam bhavētu yetra yôgîśvaraḥ kuryât Śi-
32. va liṃgârchanam sakrutu vasaṃti tatra tîrthâni sarvâṇi satatam
33. Guha-Harasya prâṇanârthamtu Śivabhaktâya diyate dânam
34. tad-vimalam prōktam Kēvalam mōksha sâdhanam śrî Śadâ-
35. siva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1645 of the Śâlivâhana era, the cyclic year Śubhakṛit, on the 15th lunar day of the bright half of Phâlguna:—

For the charities of the mahattina maṭha which is possessed of pure and righteous Śivâchâra and is among the mahâmahattus of heaven and earth, built by Viramma, wife of Bokasta Sidabasavaya, in the name of her son Bhadraya, at Koḍûr on the road leading to Âraga from Bidirûr, (with the same titles and descent as in the above No. 43) Basavappa Nâyaka's son Sômaśekhara Nâyaka got executed the following charter of mânya for 5 pack bullocks as an act of devotion to god Śiva. (The details, and the imprecatory verses are the same as in the above No. 40).

Note.

This record belongs to the reign of Sômaśekhara Nâyaka II, son of Basavappa Nâyaka and records like many other copper plate grants of the matt, the grant, by the king, of freedom from bullock tax. This freedom was granted on 5 pack bullocks and the grant was made by the king at the request of Nirvânayya, the king's father-in-law. Nirvânayya was a great scholar who wrote a Sanskrit Commentary on Kriyâsâra. He has also written an independent work in Kannaḍa known as Śivapujâvidhâna. He appears to have exercised a great influence during the reign of Sômaśekhara Nâyaka II. According to Keḷadinripavijaya (p. 178) the king is said to have vested all the powers in his father-in-law. (See also E. C. VIII, Tl. 6, 87, 183, 184; M.A.R. 1916, p. 68 and 1933, p. 199). The date of the record, viz., Ś 1645 Subhakṛit sam. Phâl. śu 10, corresponds to Sunday, 10th March 1723 A. D.

On a stone set up near the north wall of the prakāra of the Subrahmanya temple at Kukke Subrahmanya.

ದಕ್ಷಿಣಕನ್ನಡ ಜಿಲ್ಲೆ ಪುತ್ತೂರು ತಾಲ್ಲೂಕು ಸುಬ್ರಹ್ಮಣ್ಯದ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದ ಉತ್ತರ ದಿಕ್ಕಿನ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'×4'

- | ನೂರ್ಯ
ದೀಪ | ಮಯೂರ | ಚಂದ್ರ
ದೀಪ |
|---|------|--------------|
| 1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ \| ಅವಿಘ್ನಮಸ್ತು \| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | | |
| 2. ತ್ವಂಗ . . . ಕೇಶಸ್ಯಗಂಗಾಯಾಶ್ಚಂದ್ರಚಂದ್ರಿಕಾ \| ಕರ್ಣೋಲಕರಯಾವಾರಿ ಚಾಮರಾ | | |
| 3. ಕಲಶಾ ಯತ್ರ ದಾತ್ರೀ ಭತ್ರ ಶ್ರಿಯಂ ದಧೌ \|\| ಮಾತಾಮಹಂ ಮಹಾಶೈಲಂ ಮಹಸ್ತಪತಿತಾಮಹಂ \| |  |  |
| 4. ಮಾಣಮಾ . ಸ್ಥಾಞ . ಸ್ವೇಯಮನುತ್ರಮಂ ಕ್ರಿಯತೇ ಸರ್ವಧರ್ಮಾನುಶಾಸನಂ ಧರ್ಮಶಾಸನಂ | | |
| 5. ತು ಯೋನಮೂರ್ತಿ ವ್ಯವಸ್ಥಿತಃ \|\| ಲೋಕಾನುಗ್ರಹಲೀಲಾರ್ಥಂ ಪ್ರಥಿತೇ ತುಳುಮಂಡಲೇ ಕುಕ್ಕೇತಿ | | |
| 6. ಸಾನ್ಯಾದಿ ಸಹಸ್ರಮುಖ ಮಂಡಲಃ \| ಸಾಗೃದಾವರಣೇ ಭೂತೈ ದಿವ್ಯಮಾನ ಶಿರೋಮುಖಃ ಕಳಾವಾ | | |
| 7. ವಾಕ್ಯಂ ಸತ್ಯ . . . ರತಪ್ರಿಯಃ \| ಸದಾ ಸಂನಿಹಿತಂ ಶ್ರುತ್ವಾ ಸ್ವಮುಖಂ ಬ್ರಹ್ಮಣೋ | | |
| 8. ತುರ್ವೇದ . . . ಪದಂ ಸ್ವರಂ ಪಠನಾಂತು ಯಥಾ ಶಕ್ತಿ ಭಕ್ತಿ ಭಾಜಾಂಧ್ವಜನ್ಯನಾಂ \|\| ಜನ್ಯ | | |
| 9. ಧ ಫಲಪ್ರದಃ \| ವೇದಪಾರಂಗತ್ಯರ್ಪಿಪ್ರೈಃ ಸೇವಿತಃ ಶ್ರುತಿ ಚೋದಿತಃ ಸಾಮೈದ್ರಾಹ್ಮಣದೇವ | | |
| 10. ಬೋದಿತಂ \| ಪ್ರಖ್ಯಾತ ದಾನಶೌಂಡಸ್ಯ ಶ್ರೀ ಮಾಧವಾರ್ಯೋ ಮಹೀಪತಿಃ ಶ್ರೀಮದ್ಗೋವಾ | | |
| 11. ನಾಥ ಪ್ರತಿಪತ್ಯೈ \| ಅಘಘ್ನಮಾಶುಕಾಮಾರ್ಥಂ ಧರ್ಮಲೋಭಾತ್ಪ್ರವರ್ತಿತಃ \| . . . ಯುಗೇ | | |
| 12. ತ್ವರೇ ವರ್ತಮಾನಸ್ಯ ವರ್ಷಸ್ಯ ಪ್ರಭವಾಘ್ನಃ ಸ್ವಮಾನಿ ಪೌಷಿ ಪಕ್ಷತಥಾ ಕೃಷ್ಣತುತೀಯಾಯಾಂ | | |
| 13. ನಕ್ಷತ್ರ . . . ಯೋಗೇ ಚಾಯುಷ . . . ರಣಬಾಲವೇ | | |
| 14. ಣ್ಯಸ್ಯ ಪೂಜಾಯೈ ದ್ರಾಹ್ಮಣಾ ನಾಂಚ . . . ಪ್ರಾದಾದ್ಯಥಾ ಸೋಯಂಪ್ರಕಾ | | |
| 15. ವರ್ತಿನಿ ಕಡಬಾಘ್ನ ನಗ . . . ಜಂ . . . ಮಾದೀಶ್ವರಸ್ಯ | | |
| 16. ಭೃಂತರಂ | | |
| 17. ಸಮುಚೇಲ | | |

18.	ನಾನಾ ವಿ	
19.	ಕ್ಷೇತ್ರಾಣ್ಯ	
20.	ಕು ಹೆಗ್ಗಡೆಯ	
21.	ಹುಡುಗಲಿ	
22.	ರಮ್ಮ	ಧನಿ
23.	ನಾಲ್ಕತ್ತು	ಯಲು
24.	ಭೂ	ಯಲು
25.	. . . . .	ಡಸಲುಯಿ
26.	. . . . .	ಮೂಡೆ ಕಾಡೆ
27.	. . . . .	ನೂಡೆ ನೂಟ
28.	. . . . .	ಜೋಳಿ ನಿಮ್ಮ
29.	. . . . .	ವರುತ ಒಂದಟ
30.	. . . . .	ಪಡಲುವಿನಿವ

Note.

The place, Kukke Subrahmanya, is situated in Puttūr taluk of the South Canara District. It is to the west of the Mysore State, and very near its border. It is one of the famous holy places in South India. Though it did not form a part of the Mysore Kingdom, the Mysore rulers and people have granted to the temple a number of lands and villages, at various times in the past.

Even now the Mysore Government conducts a number of festivals for the god and grants free distribution of food among the Brahmans annually. On the occasion of the tour of His Highness the Mahārāja of Mysore to this place, the Deputy Commissioner of the Hassan District wrote to this department that the copper and lithic records of the place might be examined. Accordingly the place was visited and the records were examined.

The lithic and copper plate records of the temple are briefly noticed by Mr. V. Rangacharya in the work "Inscriptions of the Madras Presidency," Volume II, p. 876. Two lithic records are briefly mentioned in the Annual Report of South Indian Epigraphy for the year 1927-28 and one of them is published in South Indian Epigraphy, Vol. IX. The other unpublished records are now published in this Report.

The present record is on a stone set up to the north of the temple near the prākāra. Though it is eight years later in date than the one in front of the temple, it is yet an important record giving information about the holy place. But unfortunately owing to the action of fire, a large portion of the stone has peeled off and the letters are lost, so that a few lines of the earlier portion only can be read.

The record begins with the praise of Gaṇādhīpati and Śiva. It then gives the tradition about the settlement of Kumārasvāmi and Śēsha at the place. The god is said in the inscription to have been the granter of the desires of his devotees.

Mādhava-mantri, the famous governor of Gōva and Āraga, who defeated the Muslims and was a great scholar appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

The date of the record, viz., Prabhava sam. Pushya ba 3, corresponds to Wednesday, 16th December 1388 A.D., during the reign of Harihara II.

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Copper plate record in the Subrahmanya temple at Kukke [Plate VII, 2].

3 plates: Ring with no seal.

Nāgari characters : Kannada language.

ಕುಕ್ಕಿ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು. ಉಂಗುರವಿದೆ; ಮೊಹರಿಲ್ಲ.

ದೇವನಾಗರಾಕ್ಷರ : ಕನ್ನಡಭಾಷೆ.

[ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ |
2. ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ | ನಮಸ್ತುಂ
3. ಗ ತಿರತ್ಪುಂಬ ಚಂದ್ರಚಾಮರ ಚಾ
4. ರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಂ ಮೂ
5. ಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಶ್ರೀಮನ್ಮ
6. ಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
7. ಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರ
8. ರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಬು
9. ಕಮಹಾರಾಯರ ನಿರೂಪ
10. ದಿಂ ಮಂಗಲೂರ ರಾಜ್ಯವನೂ
11. ಗೋವೆಯ ಬಾಚಪ್ಪವೊಡೆಯ
12. ರು ಅಲುತಿಹಲ್ಲ ಶಕವರು
13. ಪ ೧೩೨೯ ವರ್ತಮಾನ ವೈಯನಂ
14. ವತ್ಸರದ ಚೈತ್ರ ಶು ೧ ದಲೂ ಕ
15. ಡಬದಸ್ಥಳದ ಕುಕ್ಕಿಯದ ದೇ

II ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

16. ಪರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
17. ದ ಕ್ರಮವೆಂತೆಂದರೆ ಕುಕ್ಕಿಯದ ದೇ
18. ಪರಿಗೆ ಉಲಂಥಾ ದೇವರ ಸ್ಥ
19. ಲದಲೂ ಅರಮನೆಗೆ ನಾಲ್ಕು
20. ರು ಪಾದ ಮೂಲಿಗಳು ತೆರುವ
21. ವಸ್ತುವಿನ ವಿವರ ಕುಲದ ಹ
22. ಣ ಹದಿನಾರು ಹಣವಿಗೆ ಪರು
23. ಪ ೧ ಕಂ ಕಾಟಗ ೧೬೦ ಕೀರೊ

24. ಕೃಲಿಂದ ವರುಷ ೧ ಕಂ ಕಾಗ ೫೪
25. ಜೋಡಿಕಾಗ ೪೦ ನಟ್ಟಿನ ಭತ್ತ
26. ಮೂಡೆ ೪೫ ಕೆ ಕಾಗ ೧೧ ಕಂಠ
27. ಕಾಣಿಕೆ ವರುಷ ೧ ಕಂ ಕಾಗ
28. ೫ ಉಭಯಂ ವರುಷ ೧ ಕಂ ತೆರುವ
29. ಕಾಟಿಗೆ ೨೭೦ ಬುಕ್ಕರಾಯರು
30. ಮಾಡಿದ ಧರ್ಮಕ್ಕೆ ಕುಕ್ಕೆಯದ

II ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

31. ಶ್ರೀಪ್ಪರಹ ಮೂವತ್ತಯೆರಡು ಗ್ರಾಮ
32. ದ ಮಹಾಸಹಸ್ರಕ್ಕೆ ಕಾಗ ೧೨೪
33. ನುಲಿಯ ಶುದ್ಧಗೆ ೧೩೭ ನೂ ಮಂಗ
34. ಲೂರ ಮೂರುಸಾವಿರ ಪರಿವಾರ ತಂ
35. ಮ ಜೀವಿತಕೆ ಪ್ರತಿ ವರುಷದಲೂ
36. ಉತ್ತಾರವ ಮಾಡಿಕೊಂಡು ತಂಮ ಕಂ
37. ಧ್ಯಾಚಾರಕೆ ಬರಸಿಕೊಂಡು ಮಾ
38. ಡಿದ ಧರ್ಮದ ವಿವರ ದೇವರ ನೈ
39. ವೇದ್ಯಕೆ ಪ್ರತಿದಿ ೧ ಕಂ ದೇವರ ಹಾ
40. ನಿ ೫ ರೆ ವರುಷ ೧ ಕಂ ಅಕ್ಕಿಹಾ
41. ೧೮೦೦ ಕಂ ಭತ್ತ ಪ್ರತಿಮೂ ೧ ಕಂ
42. ಅಕ್ಕಿಹಾ ೧೨ ರೆ ಭತ್ತಮೂ ೧೫೦
43. ಕಂ ಪ್ರತಿ ಗ ೧ ಕಂ ಮೂ ೪ ರೆ ಗ ೩೭ ||
44. ನಂದಾದೀವಿಗೆ ೨ ಕಂ ಗ ೨೦ ದೇವರ
45. ನೈವೇದ್ಯದ ತುಪ್ಪಕ್ಕೆ ಗ ೧೨ ಗಂಧಕೆ
46. ಗ ೧|| ವೀರೆಯಕೆ ಗ ೩ ವೇದಪಾರಾ
47. ಯಣ ೨ ಶ್ರೀರುದ್ರ ೧ ಅಂತೂ ಮೂರಕಂ ಗ

III ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

48. ೭೨ ಅಂತೂ ಗ ೧೪೭ ಉಭಯಂ ಗ ೨೭೦ ಇಂ
49. ನೂರ ಎಪ್ಪತ್ತು ಹೊನ್ನನೂ ಆಚಂದ್ರಾರ್ಕ್
50. ಸ್ಥಾಯಿ ಆಗಿ ನಡೆದುಬಹುದು ಯೀಧರ್ಮ
51. ವನೂ ಬಂಗರವಾಡತನದಲಿ ಅಲ್ಲಿಯ
52. ಸ್ಥಾನೀಕರು ನಡೆಸಿಬಹರು || ಸ್ವದತ್ತಂಪ
53. ರದತ್ತಂವಾಯೋಹರೇತ ವನುಂಧರಾಃ | ಪಷ್ಠಿ
54. ವರ್ತುಪನಹಸ್ತಾಣಿ ವಿಷ್ಣಾಯಾಂಜಾಯತೇಶ್ವರಿ
55. ಮೀ || ಏಕೈವಧಗಿನೀರೋಕೆ ದ್ವಿತೀಯಾ
56. ನಕದಾಚನನಗ್ರಾಹೆ ನಕರಪ್ಯಸ್ತಾ
57. ದೇವದತ್ತಾ ವನುಂಧರಾ | ಮಂಗಲಮಹಾ || ಶ್ರೀ
58. ಶ್ರೀಶ್ರೀ ಪೊಪ್ಪ ದಾಚಂಣನ ಬರಹಾ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

Transliteration.

I-B—

1. svasti śrī Gaṇādhī-patayēṃ namaḥ |
2. śrī gurubhyōṃ namaḥ | namastum-

3. ga-śiraś-chumbi chandra-chāmara-chā-
4. rave | trailōkya-nagarārambham mū-
5. la-ṣṭambhāya Śambhave || śrīman-ma-
6. hārājādhirāja-rājapara-
7. mēśvara śrī Vīra Harihara
8. rāyara kumāra Pratāpa Bu-
9. kka mahārāyara nirūpa-
10. diṃ Maṃgalūra rājyavanū
11. Gōveya Bāchappavodeya-
12. ru ālutihalli Śakavaru-
13. sha 1329 vartamāna Vyaya saṃ-
14. vatsarada Chaitra śu 1 dalū Ka-
15. ḍabada sthalada Kukkeyada dē-

II-A—

16. varige koṭṭa dharma śāsana-
17. ḍa kramav-emtemdare Kukkeyada-dē-
18. varige ulamthā dēvara stha-
19. laḍalū aramanega nālva-
20. ru pādamūligalu teruva
21. vastuvina vivara kulada ha-
22. ṇa hadināru haṇaviṃge varu-
23. sha 1 kaṃ kāṭi ga 160 kilo-
24. kkalimḍa varusha 1 kaṃ kā ga 54
25. jōḍi kā ga 40 naṭṭina bhatta
26. mūḍe 45 ke kā ga 11 kaṃṭha
27. kāṇike varusha 1 kaṃ kā ga
28. 5 ubhayam varusha 1 kaṃ teruva
29. kāṭi ga 270 Bukkarāyaru
30. māḍida dharmakke Kukkeyada

II-B—

31. śrēṣṭhavaha mūvatta yeraḍu grāma-
32. ḍa mahā sahasrakke kā ga 124
33. nuliye śuddha ga 146 nū Maṃga-
34. lūra mūrusāvira parivā [ra] taṃ-
35. ma jīvitake prativarushaḍalū
36. uttārava maḍikomḍu taṃma kaṃ-
37. dhyāchārake barasikomḍu mā-
38. ḍida dharmada vivara dēvara nai-
39. vēdyake prati di 1 kaṃ dēvara hā-

40. ni 5 le varusha 1 kaṃ akki-hā
41. 1800 kaṃ bhatta prati mū 1 kaṃ
42. akki hā 12 le bhatta mū 150
43. kaṃ prati ga 1 kaṃ mū 4 le ga 37½
44. naṃdā divige 2 kaṃ ga 20 dēvara
45. naivēdyada tuppakke ga 12 gaṃdhake
46. ga 1½ vīleyake ga 3 Vēdapārā-
47. yaṇa 2 Śrī-Rudra 1 aṃtū mūrakaṃ ga

III-A—

48. 72 aṃtu ga 146 ubhayaṃ ga 270 im-
49. nūra eppattu hoṃnanū āchaṃdrārka-
50. sthāyi āgi naḍadu bahudu yī dharmā-
51. vanū baṃgaravāḍatanadali alliya
52. sthānikaru naḍasi baharu || svaḍattam pa-
53. ra-dattam vā yōharēda vasuṃdharāḥ shashṭhi-
54. r varusha sahasrāṇi vishtāyāṃ jāyate kri-
55. mī || ēkaiva bhagīnī lōkē dvitīyā
56. nakadāchana nagrāhe nakarapyasthā
57. dēvadatta vasuṃdhara 1 maṃgala mahā || śrī
58. śrī śrī voppa Bāchanna baraha (in Kannaḍa)

Translation.

Be it well. Obeisance to Gāṇadhipati : obeisance to the Gurus. (Praise of Śambhu).

While, by the order of Pratāpa Bukkarāya mahārāya, son of the illustrious mahārājādhirāja rājaparamēśvara śrī Vira Hārihararāya, Bāchappavodeya of Gōve was ruling the Mangalūr kingdom ; in the year 1329 of the Śaka era on the 1st lunar day of the bright half of Chaitra :

For the charities of the god of Kukke in Kaḍaba sthala, the dharmaśāsana granted is thus : The details of the articles to be given by the *pādamūligas* of the palace from the lands belonging to the god of Kukke : for 16 haṇas of kulada haṇa 160 kāṭi gadyāṇas for one year. From kiḷokkal 54 kāṭi gadyāṇas for one year, 40 kāṭi gadyāṇas from jōḍi, 11 kāṭi gadyāṇas for 45 bundles of paddy seeds ; kaṇṭha kāṇike 5 gadyāṇas for one year, total 250 kāṭi gadyāṇas to be given for the charities made by Bukkarāya : for the *mahāsahasra* of 32 villages among the best of Kukke, 124 kāṭigadyāṇas (after deducting this) the charity made after getting the remaining 146 gadyāṇas written for their kandāchāra and deducting for their livelihood by the 3,000 families of Mangalūr thus : for the god's food offerings ; at 5 *hānis* of rice per day for 1,800 *hānis* of rice for one year, at 12 *hānis* of rice per bundle (mūḍe) of paddy, 150 bundles of paddy, at one gadyāṇa for 4 bundles 37½ gadyāṇas ; for two perpetual lamps

20 gadyāṇas ; for the ghee of the food offering of the god gadyāṇas 13 ; for incense 14 gadyāṇas ; for betels 2 gadyāṇas ; for 2 *Vēdapārāyaṇas* (reciting of sacred texts) and one Śrī-Rudra, thus for 3, gadyāṇas 72 ; thus gadyāṇas 149, total 270 gadyāṇas will continue for as long as the moon and sun endure. This charity will be conducted by the temple servants of the place in *bamgaravādatana*.

(Imprecatory verses : svadattam para dattam, etc., ēkaiva bhaginī lōkē, etc.)

Signature—The writing of Bāchanna.

Note.

This record is noticed by Mr. V. Rangacharya in the "Inscriptions of the Madras Presidency," Vol. II, p. 876, as No. 303. It records the grant of 270 kāṭi gadyāṇas by the pādāmūligas for the worship, etc., of the god Subrahmanya at Kukke during the reign of Bāchappa Voḍeyar at Gōva. Bāchappa Voḍeyar was a subordinate of Bukka II the Vijayanagar king. He ruled the Gōva kingdom after Mādhava-mantri. His brother was Narahari. He had also the name Bhāskara. A number of inscriptions refer to him (see E.C. VII, Hn. 71 ; M.A.R. 1941, p. 204 ; etc). In M.E.R. 1927, No. 369, he is referred to as ruling the kingdom of Bārakūr under Bukkarāya.

The date of the record, Ś1329 Vyaya sam. Chaitra śu 1, corresponds to 21st March 1406 A.D.

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Another copper plate record found in the same Subrahmanya temple.

Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಧಾಗ—

ಶ್ರೀರಾಮಾಯನಮಃ |

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂ
2. ಲಸ್ತಂಧಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಠಾ ದಂಡಸ್ತಪಾತುಮಃ | ಹೇಮಾ
3. ದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರಿದತ್ತತ್ರಿಯಂ ದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ
4. ವಾಹನ ಶಕ ವರ್ಷಂಗಲು ಗಜಲಲರ ವಿಶ್ವಾವಸುನಾಮ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧
5. ಲು ಶ್ರೀಮತ್ತು ಬ್ರಹ್ಮಣ್ಯ ದೇವರಿಗೆ | ಆತ್ಮೇಯಗೋತ್ರಾಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ವಾ
6. ಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ ಅರಿವೀಟಿ ರಾಮರಾಜು ರಂಗಪ
7. ರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾ
8. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾ
9. ಯರಯ್ಯರವರು | ವೇರಾಪುರೀಸ್ಥಲದಲ್ಲ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪೃಥ್ವೀ ಸಾ
10. ಮಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮತ್ತು ಕೈ ಸುಬ್ರಹ್ಮಣ್ಯದೇವರಿಗೆ | ಆತ್ಮೇಯ ಗೋ
11. ತ್ರಾಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ವಾ ಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ
12. ದ ಅರಿವೀಟಿರಾಮರಾಜು ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜ

13. ಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ
14. ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸ್ತ ಭೂದಾನ ಧರ್ಮ
15. ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಮಳಲ ಹೋಬಳಿಯೊಳಗಣ ಹಾ
16. ಲೆ ಬೇಲೂರು ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲ ಚತುರ್ಮಿ ವಿವರ ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳ ಮೊರ ನಾ
17. ಗರ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಕಬ್ಬಿನಗದ್ದೆ ವಳಗಾಗಿನಡೆವ ಹಾಲೆ ಬೇಲೂರು ಕುಂಬಾರರ ಹು
18. ಂದಿಗೆ ದಕ್ಷಿಣ ವಡೂರಿಗೆ ಉತ್ತರವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವೆಂದುನ್ನು
19. ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಕಿಡ್ಲೊಟ್ಟುನಾಡ ಬಯಲೇರಿ ವಳಗಣ ದೊಡನಾಗರ ಗ್ರಾಮ
20. ಕ್ಕೆ ಯಲ್ಲ ಚತುರ್ಮಿ ವಿವರ ಬಯಲೇರಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗುಡ್ಡೆಸಂತೆಗೆ ಪಶ್ಚಿಮ
21. ಚಕನಾಗರಕ್ಕೆ ಉತ್ತರ ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳ ಆಗಿಂಹ್ಯಾದೊಡನಾಗರ ಗ್ರಾಮವಂ

ಹಿಂದಾಗ—

22. ದುನ್ನು ಕಿಡ್ಲೊಟ್ಟುನಾಡ ವಳಗಣ ಕೊಗಡವಳ್ಳಿಗೆ ಸಲ್ಲುವ ನಿಚನಹಳ್ಳಿಗೆ ಪ
23. ಶ್ವಿಮವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವೆಂದುನ್ನು ದೊಡನಾಗರಗ್ರಾಮವೊಂದುನ್ನು ದೊಡ
ವರಾರಹ
24. ಬ ಗದ್ದೆ ಮಾತ್ರವುನ್ನು ಈ ತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲ್ಲ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕ
25. ವಾಗಿ ತ್ರಿಕರಣ ತ್ರಿವಾಚಕವಾಗಿ ಶ್ರೀ ಸುಬ್ರಂಹ್ಮಣ್ಯಸ್ಥಲದಲ್ಲ ಶ್ರೀವೆಂಕಟೇಶ್ವರ ಶ್ರೀತಿಯಾಗಿ
26. ಆಸ್ಥಲದಲ್ಲ ನಡುವ ಅನ್ನದಾನ ದೇವರಿಗೆ ಪೂಜ ಮುಂದಾದ ಧರ್ಮಗಳಾಗಿ ಶ್ರೀಕೃಷ್ಣಾ
27. ಪರ್ಣವಾಗಿ ದಾರಾದತ್ತ ಮಾಡದ್ದೆವಾದಕಾರಣ ಹಾಲೆ ಬೇಲೂರುನ್ನು ದೊಡನಾಗರವುನ್ನು ದೊ
28. ಡವರಾರದ ಗದ್ದೆನು ಕೊಡಾಯೀಯೆರಡುಗ್ರಾಮಗಳ ಯೀಗದ್ದೆಯ ಯಲ್ಲೆ ಚತುರ್ಮಿವಾಗಿಂ
29. ಹ್ಯಾನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣಾಕ್ಷೀಣಾಗಾಮಿ ನಿದ್ಧನಾಧ್ಯಂಗಳೆಂಬ ಯಪ್ಪ ಭೋಗತೇಜಸ್ವಾಮ್ಯ
30. ಂಗಳುನ್ನು ದಾನಾದಿವಿನಿಮಯ ವಿಕ್ರಯಕ್ಕೆ ಸಲ್ಲುವಂತೆ ಅನುಭವಿಕೊಂಡು ಯೀಭೂಸ್ವಾಸ್ಥ್ಯ
31. ಫಲದಿಂದ ಸದ್ಧರ್ಮಗಳ ನಡತಿಕೊಂಡು ಅಚಂದ್ರಾರ್ಕ್ಯನಾಯ ಆಗಿ ಅನುಭವಿಕೊಂಡು ಭಕ್ತನಾದ
32. ನನ್ನಲ್ಲ ಪ್ರಸನ್ನವಾಗಬೇಕೆಂದು ಶ್ರೀಮತ್ಕುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದೇವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ತಂಭನೂ
33. ತ್ತರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
34. ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಭೂದಾನದ
35. ರ್ಮ ಶಾಸನ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಧೀಯೋನುಪಾಲನಂ ದಾನಾತ್ಮ್ಯಗಮವಾಪ್ನೋತಿ
36. ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಏಕೈವ ಭಗಿನೀರೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾನಭೋಜಾನಂಕರ
ಗ್ರಾಂಹ್ಯಾದೇ
37. ವದತ್ತಾ ವಸುಂಧರಾ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
38. ಹರೇತ ವಸುಂಧರಾ ಪಪ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ಶ್ರೀರಾಮ
39. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
40. ಲಬ್ಧುಪಂತರರಾಯನದ ವಾಬಣ ಬರದಧರ್ಮಶಾಸನ || ಮಾಕಾಬತ್ತುನಿ ಪೊಟ್ಟಿಬತ್ತುಂ
41. ಡು ಚಕ್ಕಿನಧರ್ಮಶಾಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

Front—

1. namastungga-sīras-chumbi chandra-chāmara-chāravē | trailōkya-nagarā-
rambha mū-
2. la-stambhāya Sambhavē || Harēr līlā-varāhasya dāmsatrā-damḍas-sapātu
vah | Hēmā-
3. dri kalaśā yatra dhātrī-chharta-sriyam dadhau || svasti śrī vijayābhyudaya
Sāli-

4. vāhana Śaka varshamgaḷu 1588ra Viśvāvasu nāma samvatsarada Chaitra
śu 1
5. lu śrīmat Subrahmaṇya dēvarige | Ātrēya gōtra Āpastambhasūtra
Yajus-śā-
6. khādhyāyarunnu Sōmavamśōdbhavarunnāda Āravīti Rāmarāju Raṁgapa
7. Rājayyaravarige pautraru Gōpālārājayyaravarige puttrarāda śrīmad rāja-
8. dhirāja rājaparamēśvara śrī vīrapratāpa śrī vira Śrīraṁgarāyadēva mahārā-
9. yarayyaravaru | Vēlāpurī sthaladalli ratna simhvāsanādhyaksharāgi prithvī-
śā-
10. mrājyavāḷutalu śrīmat Kukke Subrahmaṇya dēvarige | Ātrēya gō-
11. trāpastamba sūtra Yajus śākhādhyāyarunnu Sōmavamśōdbhavarunnā-
12. da Āravīti Rāmarāju Raṁgapa rājayyaravarige pautraru Gōpālārāja-
13. yyaravarige puttarrāda śrīmad rājādhirāja rājaparamēśvara śrī vira prātāpa
14. śrī vira Śrīraṁgarāya dēva mahārāyarayyaravaru samarpista bhū-dāna
dharma
15. śāsanakramavemtemdare | Bēlūrige salluva Maḷali hōbaḷiyolaḡaṇa Hā-
16. le-Bēlūru grāmakke yalla chatuśśīma vivara | Hēmāvatige mūllu Morasā-
17. garahallige paśchima | kabbinagadde vaḷagāgi naḍeva Hāle-Bēlūru
Kumbārara Hū-
18. mḍige dakshiṇa | Vadūrige uttaravāḡimhyā Hāle-Bēluru grānavamḍannu
19. Bēlūrige salluva Kibboṭṭunāda Barjikēri vaḷaḡiṇa Doḍanāgara grāma-
20. kke yalla chatuśśīma vivara | Bayikēri grāmakke dakshiṇa | Guḍḍesaṁtege
paśchima
21. Chikanāgarakke uttara | Hēmāvatige mūllu | āḡimhyā Doḍanāgara grāma
vam-

Back—

22. ḍunnu | Kibboṭṭunāduvaḷaḡiṇa Kogaḍavallige salluva | Nichanahallige pa-
23. schimavāḡimhyā Hāle-Bēlūrugrāma vamḍunuu Doḍanāgaragrāma vomḍu-
nnu doḍavaṭhāra ha
24. bagadde mātravunnu yitathā tithi puṇya kālādalli sahiranyōdakadānādārā-
pūrvaka-
25. vāḡi trikarāṇa trivāchakāvāḡi śrī Subrahmaṇya sthaladalli śrī Vemkaṭēs-
vara prītiyāḡi
26. ā sthaladalli naḍsuva annadāna dēvarige pūja mupḍāda darmagaḷiḡaḡi śrī
Krishṇa-
27. rpaṇavāḡi dārādatta māḍaddhevāḍakāraṇa | Hāle-Bēlūrunnu Doḍanāgara-
vunnu Do-
28. ḍavaṭhārada gaddenu kūḍā yī yeraḍu grāmagāḷa yī gaddeya yalle chatuś-
śīme vāḡim-

29. hyā nidhi-nikshēpa-jala-pāshānākshīnāgāmi-siddha-sādhyamgaḷemba yash-
tabhōga tēja-svāmya-
30. mḡaḷunnu dānādi vinimaya vikrayakke salluvamte anubhavisikomḍu yi
bhūsvāsthya
31. phaladimḍa saddharmagaḷa naḍasikomḍu â-chamḍrārkkasthāyi āgi anubha-
visikomḍu bhaktanāda
32. nannalli prasannavāgabēkemḍu śrīmat Kukke Subrahmaṇya dēvarige †
Ātrēya gōtrāpastamba sū-
33. traru Gōpālarājayyaravarige putrarāda śrīmad-rājādhirāja rājaparamēśvara
śrī
34. vīra pratāpa śrī Vīrarangarāya dēva mahārāyarayyaravaru samarpi [si] da
bhūdāna-da-
35. rma śāsana † dāna-pālanayōr-madhyē dānā-chhrēyōnupālanam dānāt-svar-
gam avāpnōti
36. pālanād achyutam padam ēkaiva bhaginī lōkē sarvēśhām ēva bhūbujām na-
bhōjām na kara grāmhyā dē-
37. vadattā vasumḍharā † svadattām paradattām vā yō
38. harēta vasumḍarā † shashṭirvarsha sahasrāṇi Śrī Rāma
39. viśṭāyām jāyatē krimih † śrī śrī śrī śrī śrī
40. Lakhersu pēṃtarāyanada Vābaṇa barada dharma śāsana † Mākā ottuni
paṭṭibattu-
41. ḍu chekkina dharma śāsana † śrī śrī śrī

Note.

This inscription is noticed by Mr. V. Rangacharya in his "Inscriptions of the Madras Presidency", Vol. II, p. 876, as inscription No. 306. It records the grant of the villages Hāle-Bēlūru and Doḍanāgara and some wet lands at Doḍavaṭhāra, for the food offerings, worship, etc., of the god Subrahmanya at Kukke. The donor is Śrīrangarāya, son of Gōpālarājayya, and grandson of Āravīti Rāmarāju Rangapa-rājayya, of Ātrēya gōtra and Āpastamba sūtra, follower of Yajuśśākha and born in Sōmavaṃsa. This Śrīrangarāya was ruling at Bēlūr when he made this grant. There are many of his records (E. C. V Bl. 80, 81, 96, 122; Hn. 40, etc.). Śrīranga-rāya, the last of the Vijayanagar kings ruled at Penugonḍa after the destruction of the Vijayanagar kingdom. His capital cities Chandragiri and Chingalpet having been taken by the forces of Golkonḍa, he fled and sought the protection of Śivappanāyaka who installed him at Bēlūr. He was ruling from that place till about 1672 A.D.

The date of the record Ś 1588 Viśvāvasu sam. Chaitra śu 1 corresponds to 7th March 1665 A.D.

Another copper plate grant in the same temple. [Plate VI 3, 4.]

Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ.—

1. ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಭಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ |
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ | ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
3. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೮೭ ನಂದ ವ
4. ತ್ವಮಾನವಾದ ವಿಶ್ವಾವನು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುಭ ೩ ಶುಕ್ರವಾರ ಮಕ
5. ರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ರಾ
6. ಜ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀವರಾಹ ಬಿರುದ ನಾನಾ ವರ್ಣ
7. ಮಕುಟ ಮಂಡಲಿಕರಗಂಡ ಅನೇಕ ಬ್ರಾಹ್ಮಣ ಪ್ರತಿಷ್ಠಾ ಪೂರ್ಣ (ವರ್) ಕ ಪೋಡ
8. ಶಮಹಾದಾನಾದಿ ಸಕಲ ಧರ್ಮಾಚರಣ ನಿರತರಾದ ಮೈಸೂರ ದೇವರಾಜ
9. ವೊಡೆಯರ ಕೊಮಾರರಾದ ದೇವರಾಜ ಮಹೀಪಾಲಕರು ಶ್ರೀರಂಗಪಟ್ಟಣದ ಶಿಂಹಾ
10. ಸನಾಧೀಶ್ವರರಾಗಿ ರಾಜ್ಯವಂ ಗೈವುತಿರಲು ಲಂಬ ಕರ್ಣಗೋತ್ರದ ಆಶ್ವರಾಯನ
11. ಸೂತ್ರದ ರಿಕ್ಸೆ (ಕ್ಯಾ) ಬೆಯ ನಾನಜಿಪವುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯ
12. ನವರು ನಮಗೆ ಆಶ್ರೇಯಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಬೆಯ ಚಾಮರಾ
13. ಜ ವಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜ ವಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜ ಮಹೀ
14. ಪಾಲಕರಿಂದ ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರೈಕವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಂ
15. ದ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಅರಕೆರೆಯ ಹೋಬಳಿಯ ಹುಂಜನಕೆರೆ ಗ್ರಾಮ ೧
16. ಹಾಸನ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಗೊರವೂರ ಹೋಬಳಿಯ ಚಂಗರವಳಿ ಗ್ರಾಮ ೧ ಹೊ
17. ಸಲ್ಲ ಗ್ರಾಮ ೧ ಯೀ ೩ ಗ್ರಾಮಗಳನ್ನು ಲಂಬಕರ್ಣ ಗೋತ್ರದ ಆಶ್ವರಾ
18. ಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಬೆಯ ನಾನಜಿಪವುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧ
19. ನೋಜಯ್ಯನವರು ದೇವದೇವೋತ್ತಮ ದೇವತಾಸಾರ್ವಭೌಮ ಅನೇಕ ವರ ಪ್ರ
20. ದ ನಿತ್ಯಾನ್ನದಾನವಿನೋದಿ ಕುಕೆ ಲಿಂಗನೆಂಬ ಬಿರುದಾಂತ್ ಸುಬ್ರಹ್ಮಣ್ಯೇ

ಹಿಂಭಾಗ.—

21. ಶ್ವರಸ್ವಾಮಿಯವರಿಗೆ ನಾವು ಮಾಡಿಸ್ತ ರಥೋತ್ಸವ ಅಂನ್ನಸತ್ರ ಮುಂತಾದ ಶೇ
22. ವಾ ನಿಮಿತ್ತವಾಗಿ ಯೀ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸೆ
23. ಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರೈಕವಾಗಿ ಯೀ ದಿನದಲು ಧಾರೆಯ ನೆರ
24. ದು ಕೊಟ್ಟವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೀ ಗ್ರಾಮ
25. ಗಳ ಚತುಶೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆ
26. ಗಾಮಿನಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು
27. ಯೀ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸಲುವವು ಯಿಲ್ಲಂದ ಮುಂ
28. ದೆ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೆಂದು ಲಂಬಕರ್ಣ
29. ಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಬೆಯ ನಾನಜಿ ಪುತ್ರ
30. ರಾದ ಶಿವುಜಿ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯನವರು ಸುಬ್ರಹ್ಮ
31. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನ || ಯೀಕ್ಕವ ಭಗಿನೀ
32. ರೋಕೇ | ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾ | ನಭೋಜ್ಯ ನಕರಗ್ರಾಂಹ್ಯ | ವಿ
33. ಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ | ದಾನಾಪ್ತೇ

34. ದೋನುಪಾಲನಂ | ದಾನಾಸ್ತುರ್ಗವಾಪ್ನೋತಿ | ಪಾಲನಾದಚ್ಚುತಂ
35. ಪದಂ || ಶ್ರಂ ಶ್ರಂ ಜಯುನೂ || ಶ್ರೀ ದೇವರಾಜು

Transliteration.

I-A—

1. śubham astu || namas tumga-śiras-tumbi | chaṁdra-chāmara-chāravē |
2. trailōkya-nagarāraṁbha | mūlastaṁbhāya Śaṁbhavē || svasti śrī vi-
3. jayābhyudaya Śālivāhana Śakavarsha 1587 saṁda va-
4. rttamānavāda Viśvāvasu saṁvatsarada pushya śudha 3 Śukravāra Maka-
5. ra saṁkrāṁtti puṇyakāladalli śrīmad rājādhirāja rājaparamēśvara rā-
6. ja śrī vīrapratāpa birudamtembaragaṁḍa dharanivarāha biruda nānā varna
7. makuta maṁḍalikara gaṁḍa anēka Brāhmaṇa pratishṭhā pūrṇa (rva) ka
shōḍa-
8. śa mahādānādi sakala dharmācharaṇa niratarāda Mysūra Dēvarāja
9. Vaḍeyara komārarāda Dēvarājamahīpālakaru Śrīraṁgapaṭṭaṇada śimhmā-
10. sanādhiśvararāgi rājyavaṁ gaivuttiralu Lambakarna gōtrada Āśvalāyana
11. sūtrada Riksekheya Nānaji pavutrarāda Śivujiya putrarāda Dhanōjayya-
12. navaru namage Atrēya gōtrada Āśvalāyana sūtrada Riksekheya Chamārā-
13. ja Vaḍeyara pautrarāda Dēvarāja Vaḍeyara putrarāda Dēvarāja mahī-
14. pālakarimda sahiranyōdaka dāna dhārā pūrvakavāgi sarvamānyavāgi baṁ-
15. da Śrīraṁgapaṭṭaṇada sthalaḥke saluva Arakereya hōbaḷiya Huṁjanakere
grāma 1
16. Hāsana sthalaḥke saluva Goravūra hōbaḷiya Chaṁgaravaḷi grāma 1 Ho-
17. saḷi grāma 1 yī 3 grāmagalaṇnu Lambakarna gōtrada Āśvalā-
18. yana sūtrada iRiksekheya Nānaji pavutrarāda Śivujaya putrarāda Dha-
19. nōjayyanavaru dēvadēvōttama dēvatā sārvaḥhauma anēka-vara-pra-
20. da nityāṇna-dāna-vinōdi Kukeḷiṁganemba birudāṁta Subrahmaṇyē-

I-B—

21. śvara svāmiyavarige nāvu māḍista aṁṇa satra muṁttāda śē-
22. va nimittavāgi yī Subrahmaṇyēśvara svāmiyavara bhaṁḍārakke sa-
23. hiranyōdaka dāna dhārā-pūrvakavāgi yīdināḍalu dhāreyaṇ era-
24. ḍu koṭṭevāgi yī grāmagalaṇu yī dharmakke saluvavu yī grāma-
25. gaḷa chatu-śimeyolaḡulla nidhi-nikshēpa-jala-pāshāṇa-akshīṇi ā-
26. gāmi sidha sādhyamaḡemba ashṭa-bhōga-tēja-svāmyamaḡalu
27. yī svāmiyavara bhaṁḍārakke saluvavu yillimda muṁ-
28. de yī grāmagalaṇu yī dharmakke saluvavu yemḍu Lambakarna
29. gōtrada Āśvalāyana sūtrada Riksekheya Nānaji pautra-
30. rāda Śivuji putrarāda Dhanōjayyanavaru Subrahma-
31. ṇyēśvara svāmiyavarige koṭṭa tāmbra śāsana || yēkaiva bhaginī
32. lōkē | sarvēśhām ēva bhūbhujā | na bhōjyā nakaraḡraṁbha | vi-

33. pra-dattâ vasumdhara || dâna-pâlanayôr madhyê | dânaçhhrê
 34. yônu pâlanam | dâna-svarga[ma]vâpnôti | pâlanâd achyutam
 35. padam || śrīm śrīm jayantū || śrī Dēvarāju

Translation.

May it be prosperous. [Praise of Śambhu]. Be it well. The victorious year 1587 of the Śālivāhana era having passed and the cyclic year Viśvāvasu being current, on Friday the 3rd of the bright half of Pushya being the auspicious makarasankrānti :

While Dēvarāja mahīpāla, son of Mysore Dēvarāja Vaḍeyar, the illustrious rājādhirāja rāja-paramēśvara rāja śrī vīrapratāpa birudantembara gaṇḍa, of the birudas Dharaṇī-varāha, champion over the maṇḍalikas with crowns of various colours, devoted to the act of merit like the sixteen mahādānas to the Brahmans, was ruling the kingdom as lord of the throne of Śrīrangapaṭṭaṇa ;

We, Dhannōjayya, son of Śīvuji and grandson of Nānaji belonging to Lambakarna gōtra, Āśvalāyana sūtra and Rikśākha, have granted one village Hunjanakere of Arakere hobli belonging to Śrīrangapaṭṭaṇasthala, one village Changaravaḷi of Goravūr hobli belonging to Hāsanasthala and one village Hosahallī—these three villages which had been granted to us with gold and pouring of water, free of all imposts, by Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja-Vaḍeya of Ātrēyagōtra, Āśvalāyana sūtra and Rikshākha—for the service like the car festival, food distribution at the choultry, etc., we have caused to be done, in honour of the god Subrahmaṇyēśvara, best among the gods, supreme lord of gods, granter of numerous boons, delighter in distributing food daily, with the title Kukke linga. As we have granted these villages today, they belong to this charity. The eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four bounderies of these villages belong to the treasury of the god ; from this time onwards these villages belong to this charity. Thus is the copper-plate charter granted to the god Subrahmaṇya by Dhanōjayya, son of Śīvuji and grandson of Nānaji of Lambakarna gōtra, Āśvalāyana sūtra and Rikśākhe.

Imprecatory verses : yēkaiva bhaginī lōkē, etc., dānapālanayôr madhyē, etc.
 Śrī Dēvarāju.

Note.

This record is noticed as No. 304 by Mr. V. Rangācharya in his "Inscriptions of the Madras Presidency," Vol. II. It registers the grant of 3 villages—Hunjanakere, Changaravaḷi and Hosahallī for the car festival and the choultry for the free distribution of food, etc., of the god Subrahmaṇya at Kukke. The donor is Dhannōji son of

Śivuji and grandson of Nānaji. The villages are said to have been previously granted to Dhannōji by the Mysore king Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja Vaḍeya.

Dhannōji, the donor of the present grant was a famous jeweller who came to Mysore from Gujarat. For detailed information about him see M.A.R. 1934 Pp. 167-168. In M.A.R. 1934, inscription No. 39 line 29, Dhannōji is said to have made a grant for the car festival of the god Subrahmanya. This fact is confirmed by the present record.

The date of the present grant, Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra corresponding to Friday, 29th December 1665 A.D.

50

Another Copper-plate record in the treasury of the same Subrahmanyasvāmi temple.

Single plate.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದೇವಸ್ಥಾನದ ಭಂಡಾರದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

ಸೂರ್ಯ ಮಯೂರ ಅದರಮೇಲೆ ಶೇಷ ಚಂದ್ರ
ಶ್ರೀ ರಾಮ ಶ್ರೀ ಕೃಷ್ಣ ಶ್ರೀ ಪುಮಾಮಹೇಶ್ವರ ಶ್ರೀ ಸಿದ್ಧಗಣಪತಿ ಶ್ರೀ ವರನರಪತಿ
ಶ್ರೀ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು

1. || ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾ
2. ರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೇ ಹರೇರ್ಲಿಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂ
4. ಡಃ ಸಪಾತುನಃ || ಉದ್ಯತಾಮೇದಿನೀಯ್ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರ
5. ಸಾ | ಸ್ವನಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ||
6. || ೧೬೦೩ಕ್ಕೆ ಸಲುವ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫
7. ಛು ಶ್ರೀಮತು ಶಂಭುಸುತ | ಅಂಬಿಕಾತನಯ | ಅಗ್ನಿ ಸಂಭವ |
8. ಪಣ್ಣುಬ ಕುಮಾರಸ್ವಾಮಿ | ತಾರಕಾಸುರಸಂಹಾರ ಪುಥಯ
9. ಕುಮಾರಧಾರಾತಿರ ಕುಕ್ಕೆ ಪುರನಿವಾಸ || ಭಕ್ತಾಭಿಷ್ಠ
10. ಫಲಪ್ರದಾಯಕ ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯಸ್ವಾಮಿ
11. ಯವರ ಭಂಡಾರಕ್ಕೆ | ಸಮರ್ಪಿತದ ಭೂದಾನಶಾಸ
12. ನದ ಬಿನ್ನವತ್ತರೆ ಕ್ರಮವೆಂತೆಂದರೆ | ಸಿಂಧುಗೋವಿಂದ
13. ಹಿಮಕರಗಂಡ ಧವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವ
14. ರಾಧೀಶ್ವರ ಬರಿದು ಸಪಾಂಗಹರಣರಾದ ಕಾನ್ಯಪಗೋತ್ರ
15. ದ ಬೇಲೂರ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ ಕೃಷ್ಣ
16. ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರು ಕಾತ್ಯ

ಹಿಂಭಾಗ—

17. ಪಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದ ಯಜುಶ್ವಾಖ್ಯಾಯಿಕೆ
18. ಾದ ಶೇಕೂರ ತಿಮ್ಮಯನ ಪೌತ್ರರಾದ ವೆಂಗಯ್ಯನ ಪುತ್ರರಾದ ತಿ

19. ಹೈಯ್ಯಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಪಾಲಿಸಿದಂಥಾ ಹೆ
20. ತಳಗನಾಡ ಹುಲುಸೆಮಂದೆ. ಡಿಗಿನ ಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ
21. ವಾದ | ವೆಂಕಟಾಪುರದಲ್ಲಿ ಕಲ್ಲರೆಗದ್ದೆ ಬ || ಅದರಮೇಲಣ ಹಿಡವಳಿ
22. ಗದ್ದೆ ಬ || ಎಂವುಧಯಂತಟ್ಟ ಬ ೨ || ಯರಡುವರೆ ಬಂಡಗಗದ್ದೆ
23. ಗೆ ಸೆಲುವ ನಿದ್ಧಾಯದೇಶದ ನಾಣ್ಯ ಕಂದಾಯ ಗ ೨ || ಕಾಣಕೆಗೆ || ೧'೨ ||
24. ಉಭಯಂಗ ೩ || ೨ಕ್ಕೆ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಕಟ್ಟಳೆ ಅಮೃತಪ
25. ಡಿ ವುರುಳಿ ೧ಕ್ಕೆ ಅಕ್ಕಿ ಬಳ್ಳ ೧ ರಲ್ಲು ವರಷ ೧ಕ್ಕೆ ಬಳ್ಳ ೩೬೦ಕ್ಕೆ ಕ್ರಯ ಹ
26. ಳತು ಗ ೧ || ಆ ಶುದ್ಧ ೧೫ ಲು ಮೃಷ್ಣಾಂನ ಸಮಾರಾಧನೆ ದಕ್ಷಣಿ ಸ
27. ಹ ಗ ೧೦ ದೀಪಾರಾಧನೆ ವುತ್ಸಾಹ ಚರಪು ಸಹಾ ಗ ೧೦ ಅಂತ್ರು ಹ
28. ಳತುಗ ೨ || ಅಯಿದು ಹೊಂನ್ನಿಗೆ ಸೆಲುವ ಹಾಂಗೆ ಯೀ ಭೂಮಿಯ
29. ಂನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಸಮರ್ಪಿಸಿದ ಭೂದಾ
30. ನ ಶಾಸನದ ಬಿನ್ನಪತ್ರಳೆ | ಯಿದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯ
31. ಚಂದ್ರಾವನರೊ ನಿಲತ್ವ | ದ್ಯೌರ್ಧೂಮಿ ರಾಘೇಹೃದಯಂ ಯಮ
32. ಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ವುಭೇಚಸಂಧ್ಯೆ | ಧರ್ಮಸ್ಮಜಾನಾತಿ ನರ
33. ಸ್ಯವೃತ್ತಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನೃಪಾ
34. ಲನಂ | ದಾನಾತ್ಯಸ್ತರ್ಗಮವಾಪ್ನೋತಿ || ಪಾಲನಾದಟ್ಟುತಂ
35. ಪದಂ || ನರಸಾಕ್ಷಿಗಳು ನಾಡಗೌಡಗಳು ಸ್ಥಳದ ಶಾಸನಾಗ
36. ರು ||
37. ಗ್ರಾಮ
38. ದೇವರಿಗೆ || ತೆಕೂರ ತಿಪ್ಪಯ್ಯನವಪ್ಪಿತದ ಬಿನಹ
39. ಬ ೧೦ || ನಾಡಗೌಡಗಳ ಶ್ಯಾನಭಾಗರಸಾಕ್ಷಿ
40. ಬ್ರಂಹ್ಮ || ನೌಭ್ರಾತೃಗಳಾ
ಬಿನಹ ದ ನಾಗಪೈಯ್ಯ
41. ದಾಯ ಪೈ ದೈಯಗ
42. ಬ ೪ ನಾಲ್ಕು ಳ ಬಿನಹ
43. || ಕಂದ್ರು ಕೂರಿ ಪೆದಲಂಗ್ಗನ ವ್ರಾತಿನ ಶಾಸನಂ ವಿನ್ನಪಾಲು ||

Note.

This record is noticed as No. 308 on page 876 of the "Inscriptions of the Madras Presidency", Vol. II, by Mr. V. Rangācharya. It is a private grant made to the god Subrahmanya by a Brahman named Tipaiya, son of Vengayya, and grandson of Tēkur Timmaya of Kāśyapa gōtra and Āpastamba sūtra, who was learned in Yajus-śākhā. The grant consists of 2½ khaṇḍugas of land from the village Huluse mande. Ligina halli renamed as Venkaṭāpura which had been granted to Tipaiya by Venkaṭā-dri Nāyaka, son of Krishṇappa Nāyaka and grandson of Bēlūr Venkaṭappa Nāyaka, who is styled as Sindhugōvinda, Himakaragaṇḍa, Dhavaḷāṅka bhīma, lord of Mani-nāgapura and baridu saptāṅgaharaṇa. These titles are found in a number of inscriptions belonging to the Bēlūr chiefs (E.C. V Ag. 4, 9; Mg. 10).

The date of the record is given as Ś 1603 Dundubhi sam. Mārgaśira śu 15. But Ś 1603 is Durmati and Ś 1604 is Dundubhi. It is common in inscriptions to give the expired Śaka years and the current cyclic years. Thus the date corresponds to Monday, 4th December 1682.

Venkaṭādrināyaka appears to have been ruling the Bēlūr and Manjarābād taluks. He is referred to in E.C. V Mg. 10 and M.A.R. 1911 p. 54.

51

Another Copper-plate record at the same temple.

Two plates.

ಅದೇ ದೇವಸ್ಥಾನದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.
ಎರಡು ಹಲಗೆಗಳು.

1ನೆಯ ಹಲಗೆ.—

1. ಶುಭಮನು
2. ನಮಸ್ತುಂಗೇ ಸಿರಶ್ಚುಂಬಿ ಚಂ
3. ದ್ರುಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾ
4. ರಂಧ | ಮೂಲಸಂಧಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೇ
5. ರಾವರಾಹಸ್ಯ | ದಂಷ್ಠಾದಂಡಸ್ವ ಪಾಕುನಃ | ಹೇಮಾದ್ರಿಕ
6. ಲಶಾಯತ್ರ | ಧಾತ್ರೀಧತ್ರ ಶ್ರಿಯಂದದೌ || ಶ್ರೀಮತು ದೇವದೇವೋ
7. ಕ್ರಮ ದೇವತಾಸಾರ್ವಭಾಮ | ಅಖಿಲಾಂಡಕೋಟಿ ಬ್ರಂಹ್ಮಾಂಡನಾ
8. ಯಕಾ | ಪೇದವೇದಾಂತ್ರ್ ವೇದ್ಯ ಪುರಾಣಪುರುಷೋತ್ತಮ | ಉಮಾ
9. ಮಹೇಶ್ವರ ಪ್ರಿಯಪುತ್ರ ಕುಕ್ಕೆ ಪುರವರಾಧೀಶ್ವರರಾದ | ಸುಬ್ರಂಹ್ಮಂ
10. ಣ್ಯೇಶ್ವರನ್ಯಾಮಿಯವರ ಪಾದಾರವಿಂದದ ಸೇವೆಗೆ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
11. ದಯಶಾಲಿವಾಹನ ಶಕವರ್ಷಗಳು ೧೬೩೧ನೆ ವರುಷದ ಬಹುಧಾಂ
12. ನ್ಯ ನಾಮಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಶು ೧೫ ಲೂ ಶ್ರೀಮದ್ವ್ಯಾಪಾರಾಜ ರಾ
13. ಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ
14. ಮಹಾರಾಯರೈಯ್ಯನವರು | ಘನಗಿರಿ ಸುಂಹ್ಯಾನನದಲು ರತ್ನ ಸುಂ
15. ಹ್ಯಾನನಾರೂಢರಾಗಿ ಸ್ಥಿರಸಾಂದ್ರಾಭ್ಯಂಗೈಉತ್ತರಲು | ನದಾಸಿವ ಗೋ
16. ತ್ರದ ಎಲಹಕನಾಡ ಪ್ರಭು ಯಿಂದುಡಿ ಕೆಂಪೆಗವುಡರವರ ಪೌತ್ರ
17. ರಾದ ಮುಂದುಡಿ ಕೆಂಪೆಗವುಡರವರ ಪುತ್ರರಾದ ಮುಂದುಡಿ
18. ದೊಡ್ಡವೀರಪ್ಪ ಗವುಡನು | ಸಮರ್ಪಿಸ್ತ ಗ್ರಾಮಶಾಸನದ ಕ್ರಮವೆ
19. ಂತೆಂದರೆ ನನಗೆ ಸಂತಾನಾಭಿವೃದ್ಧಿಯಾಗಬೇಕೆಂದು ಭಕ್ತಿಪೂರ್ವ
20. ಕದಿಂದ ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂಡನಾದಕಾರಣ ನಂನ ಮೇಲಣ
21. ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ವಂಶಾಭಿವೃದ್ಧಿಯಾಗಲಿ ಯಂದು
22. ಕೃಪೆ ಮಾಡಿದಿರಾದ್ದರಿಂದಾ ನಾನು ಕೆಂಪವೀರೆಗಲುಡನು ಉಭಯ
23. ತ್ತರು ನಿಮ್ಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ ಪಂಚಾಮೃತಭಿಕ್ಷೇಕ
24. ದೀಪಾರಾಧನೆ ಸಹಸ್ರನಾಮ ನೇಜೇದ್ಯ ಅಂಗಪ್ರದಕ್ಷಿಣೆ ಮ
25. ಡಿ ಸ್ನಾನ ವಾಹನೋತ್ಸವ ಮಂಟಪದ ಸೇವೆ ಸಮಾರಾಧ
26. ನೆ ಮೊದಲಾದ್ದು ಸಾರ್ವಕಾಲವು ನಡೆಬೇಕೆಂದು ನನಗೆ ಆ
27. ಪ್ಪಣೆ ಪಾಲಿಸ್ತ ಮಾಗಡಿ ಸಿಮೆಗೆ ಸಲುವ ಹೊಂನವನ
28. ಬೇಡ್ರಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ ಸುಬ್ಬರಾಯಪುರ ಗೆ ೧೦೦

2ನೆಯ ಹಲಗೆ.—

29. ವರಹಾದ ಗ್ರಾಮವನು
30. ಭಕ್ತಿಪೂರ್ವಕದಿಂದ ತ್ರಿವಾ
31. ಚಕವಾಗಿ ಸಮರ್ಪಿಸ್ತನಾದಕಾರ

32. ಣ ಯೇಗ್ರಾಮಕೆ ಸಲುವ ಚತುಸ್ಸಿಮೆಯೊ
33. ಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆ
34. ಗಾಮಿ ನಿದ ಸಾದ್ಯಂಗಲೆನಿಸಿಕೊಂಬ ಅಪ್ಪಭೋಗ ತೇಜ
35. ಸ್ವಾಮ್ಯಂಗಳು ಸಹಿತವಾಗಿ ನಿಮ ಪಾದಾರವಿಂ
36. ದದ ಸೇವೆಗೆ ಸಮರ್ಪಣೆಯಾಗಿ ಆಗುಮಾಡಿಕೊಂ
37. ಡು ನಮ ಉಭಯತ್ರರಿಗು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯ
38. ವಾಗಿ ಯಶ್ವಾಭೀಪ್ಸಗಳ ಪಾಲನೆ ನಿಮವರ ಪುತ್ರನಾದ ಕೆ
39. ಪ ವೀರೇಗವುಡನು ನಾನು ನಿಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ
40. ತಗುಲಾಗಿರುದೇವೆಯಾದಕಾರಣ ಹೇಗೆ ರಕ್ಷಿಸಬೇಕೋ ಆ
41. ಕರ್ತವ್ಯ ನಿಮ ಪಾದದು | ಸಮರ್ಪಿಸ್ತ ತಾಂಬ್ರ ಶಾಸನಾ||
42. ದಾನಪಾಲನಯೋರ್ಮದ್ಯೆ || ದಾನಾಭೇಯೋನಪಾಲನಂ||
43. ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ | ಪಾಲನಾದಚ್ಯುತಂಪದಂ||
44. ಏಕೈವ ಭಗಿನೀಲೋಕೆ | ಸರ್ವೇಶಾಮೇವ ಭೂಭುಜಾಂ||
45. ಸಭೋಜ್ಯಂ ನಕರಗ್ರಾಂಹ್ಯ | ದೇವದತ್ತಾ ವನುಂದರಾ||
46. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ | ಪರದತ್ತಾ ನು ಪಾಲ
47. ನಂ | ಪರದತ್ತಾ ಪಹರೇಣ | ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇ
48. ತ್ || ಗಂಜ್ಯಂತೇ ಪಾಂಸವೇ ಭೂಮಿಃ | ಗಂಜ್ಯಂತೆ
49. ಜಲದಿಂದವಃ | ನಗಂಜ್ಯಂತೆ ವಿಧಾತ್ರಾಪಿ | ಬ್ರಂಹ್ಮ
50. ಸಂಸ್ಥಾ ಪನಾಪಲಂ || ಜಿಯ್ಯಪೊಗಿಡಪಶ್ಚೈವ |
51. ನಾಚಪೇ ಕೆಂಪನಾಚಪಃ | ಹಿರಿಯಕೆಂಪ
52. ಮಹೀಪಾಲ | ಯಿಂಮಡಿ ಕೆಂಪಭೂವರ |
53. ಮುಂಮ್ಮಡಿ ಕೆಂಪಧೀರಶ್ಚ ವೀರಭೂಪಾ
54. ಲ ಚಂದ್ರಮಾಃ || ಕೆಂಪವೀರನೃಪಾಲ
55. ಶ್ಚ ಸುಪುತ್ರಃ ಕುಲದೀಪಕಾಃ

Transliteration.

I Plate—

1. śubham astu
2. namastumga-siraś-chumbi chaṃ-
3. dra chāmara-chāravé | trailōkya-nagarā-
4. raṃbha | mūla-stambhāya Śambhavē | Harēr-li-
5. lā-Varāhasya | dāmshtṛādāṃdas sapāku saḥ | Hēmādri ka-
6. laśāyatra | dhātrī-chhatra śriyaṃ dadau | śrīmatu dēva-dēvō-
7. krama dēvatā sārvaabhauma | akhilāṃḍa kōṭi braṃhmāṃḍa nā-
8. yaka | Vēda vēdāṃtta vēdya purāṇa Purushōttama | Umā-
9. mahēśvara priya-putra Kukkepuravarādhīśvararāda | Subraṃhṃam-
10. nyēśvara svāmiyavara pādāravimḍada sēvege svasti śrī vijayābhyu-
11. daya Śālivāhana Śakavarshaṃgaḥ 1601 ne varushada Bahudhām-
12. nya nāma saṃvatsaraḍa Āśvija śu 15 lū śrīmad rājādhirājā rā-
13. japaramēśvara śrīvīrapratāpa śrīvīra Śrīranga rāya-dēva
14. mahārāyaraīyyanavaru | Ghanagiri-sumhvāsanadalu ratna sum-
15. hvāsanārūḍharāgi sttira-sāmbrajyaṃ gaiū ttiralu | Sadāśiva gō-

16. trāda Elahakanāda prabhu Yimmaḍi Kempegauḍaravara pautra-
17. rāda Mummaḍi Kempegauḍaravara putrārada Mummaḍi
18. Doḍḍavīrappa gauḍanu ! samarppista grāma śāsanada kramave-
19. mtemdare nanage samtānābhivṛiddhiyāgabēkemdu bhaktipūrva-
20. kadimda prārttane māḍikomdenāḍakāraṇa naṁna mēlaṇa
21. kṛipākāṭākshadimda vaṁshābhivṛiddhiyāgalī yaṁdu
22. kṛipe māḍidirāddarimda nānu Kempavīre gauḍanu ubhaya-
23. traru nimma charaṇāraviṁdada sēvege paṁchāmṛutābhishēka
24. dīpārādhane sahasranāma nēvēdya aṁgapradakshīṇe mā-
25. ḍi suāna vāhanōtsava maṁṭapada sēve samārādhā-
26. ne modalāddu sārvaśālāu naḍebēkemdu nanige a-
27. ppane pālista Māguḍi-simege saluva Homnappana
28. Bēḍrahaḷige pratināmadhēya Subbarāyapura ga 100

II Plate—

29. varahāda grāmavamṇu
30. bhaktipūrvakadimda trivā-
31. chakavāgi samarppiste nāḍakāra-
32. ṇa yigrāmake saluva chatussīme yo-
33. laḡuḷḷa nidhi-nikshēpa-jala-pāshāṇa akshīṇi ā-
34. gāmi sida sādyaṁgaḷenisikkōmba ashta-bhōga-tēja
35. svāṁmyaṁgaḷu sahitavāgi nimma pādāraviṁ-
36. dada sēvege samarppaṇeyāgi āgumāḍikom-
37. ḍu naṁma ubhayatrariḡu putra-pautra-pāramparya-
38. vāgi yishṭābhishṭagaḷa pālisi nimma varaputranāda Kem-
39. pavīregauḍanu nānu nimma charaṇāraviṁdada sēvege
40. taguḷāgi yidhēveyāḍakāraṇa hēge rakshisabēkō ā
41. kartavya nimma pādadu ! samarppista tāmbra śāsanā !
42. dāna-pālanayōr-madhyē || dānā-chhrēyōnapālanaṁ !
43. dānāt-svargam avāpnōti ! pālanad achyutaṁ padaṁ !
44. ēkaika bhaginī lōke ! sarvēśhām ēva bhūbhujām !
45. na bhōjyā na kara grāṁhya ! dēvadattā vasuṁdharā !
46. svadattā dviguṇaṁ puṁnyaṁ ! paradattānu pāla-
47. naṁ ! paradattāpahārēṇa ! svadattaṁ nishphalaṁ bhavē-
48. t ! gāṁyaṁte pāṁsavō bhūmēḷ ! gāṁyaṁte
49. jalabimḍavaḷ ! na gāṁyaṁte Vidhātrāpi Braṁhma
50. samsthāpanāphalaṁ || Jiyyapo-Giḍapaśchaiva !
51. Nāchapo Kempānāchapah ! Hiriya Kempa
52. mahīpāla ! Yimmaḍi Kempabhūvara !
53. Mummmaḍi Kempadhīraścha Virabhūpā-

54. lachemdramāḥ | Kempavīraṇṇipāla-
55. ścha suputraḥ kuladīpakāḥ

Note.

This record registers the grant of the village Honnappana Bēdarahalli, renamed as Subbarāyapura, of the income of 100 varahas, for panchāmṛitābhishēka, dipārādhane sahasranāma, food offerings, angapradakshine, maḍisnāna and vāhanōtsava of the god Subrahmanya at Kukke. The donor is Doḍḍavīrappagaṇḍa, son of Mummaḍi Kempagaṇḍa and grandson of Yimmaḍi Kempagaṇḍa of Sadāśiva gōtra, lord of Elahaka nāḍu. The record ends with the genealogy of the Elahanka chiefs, which is as follows: Jiyapa, Giḍapa, Nāchapa, Kempanāchapa, Hiriyakempa mahīpāla, Yimmaḍi Kempa Bhūvara, Mummaḍi Kempa, Virabhūpāla and Kempa Viramahīpāla.

The date of the record is given as Ś 1631 Bahudhānya Āśvija su. 15. But Bahudhānya fell in Ś 1620 and not in Ś 1631. If we take the cyclic year as correct, the date corresponds to Sunday, 9th Oct. 1698 A.D. and if we take the Śaka year as correct, the date corresponds to Friday, 7th Oct. 1709 A.D. But Srīrangarāya was not ruling at Ghanagiri on either of the dates. These dates are too late for his reign. The date of the record is thus incorrect. But the genealogy given in the record is quite in accordance with that found in many other inscriptions (*see* E.C. IX Bn. 1; Ma. 1, 2, 3, 4, 5, 8; XII Kl. 12). Is the record a spurious one? Or was it the custom of the later Pālleyagārs to mention some overlord even though they had none? There is a record on stone (E.C. IX Ma; 42) dated in 1712 A.D. belonging to Mummaḍi Kempavīrappagaṇḍarayya which mentions Srīrangarāya as ruling at Ghanagiri. So it is possible to suppose that it was the custom of the day and we may take the present record as genuine.

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Copper-plate record in the Samputa Narasimhasvāmi matt at the same place.

Single Plate.

ಅದೇ ಊರಿನಲ್ಲಿ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ

ಮೇಲ್ಕಾಣೆ ಹೋಗಿದೆ.

ಮುಂಧಾಗ—

1. ವರಾಹಸ್ಥದಂಷ್ಟಾದ
2. ತ್ರಿಧತ್ತ್ರಿಯಂ ದಧಾ || ಸ್ವಸ್ತಿ ತ್ರಿ ವಿಜಯಾಧ್ಯ
3. ಗಳು ಗಜಲಗ ನೆ ನಡವಂತಾ ವಿಕಾರಿನಾಮ ಸಂವತ್ಸರದ
4. ಮತ್ತು ಕೈ ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹದೇವರಿಗೆ ಆತ್ಮೀಯ
5. ಸೂತ್ರಯಜುಶಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟ ರಂಗ
6. ರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಳರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ತ್ರಿಮದ್ರಾಜಾಧಿರಾಜರಾ

7. ಮೇತ್ಸರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವ
8. ರಾಜ್ಯರಿ ಸ್ಥಲದಲ್ಲ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪು.ದ್ವೀನಾಮ್ರಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮ
9. ಸುಬ್ರಂಹ್ಮಂಜ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ಥಂಭ ಸೂತ್ರ
10. ಶ್ಯಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪು
11. ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀ
12. ರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾಯರಯ್ಯನವರು ಸಮರ್ಪಿಸಿದ ಧೂ
13. ದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಬೇಲೂರುಸ್ಥಲಕೆ ಸಲುವ ಮಾನಿನಾಡವಳಗೆ
14. ಣ ಹಲಸೂರ ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲಿ ಚತುಶ್ರೀಮವಿವರ ಬೊಸುಮಾವಿನ ಹಳಗೆ ಮೂ
15. ಡಲು ಕಾರಗೊಡಿಗೆ ಪಶ್ಚಿಮ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರ ಹಳವೂರಿಗೆ ದಕ್ಷಿಣ ವಾಸಿಂಹ
16. . . . ಗ್ರಾಮದ ಯಾತಥಾ ವಿಧಿ ಪುಂಜ್ಯಕಾಲದಲ್ಲ ಸಹಿರಂಜ್ಯೋದಕದಾನ
17. ಧಾರಾಪೂರ್ವಕವಾಗಿ ಶ್ರೀ ವೆಂಕಟೇಶ್ವರಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ಧಾರ
18. ದತ್ತ ಮಾಡಿದ್ದೆವಾದಕಾರಣ ಆ ಹಲಸೂರಗ್ರಾಮದ ಯಲ್ಲಿ ಚತುಶ್ರೀಮಾಂ
19. ತದಲ್ಲದ್ದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಾಗಾಮಿ ನಿದ್ಧನಾಧ್ಯಂಗ
20. ಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ದಾನಾ

ಕ್ರಂದಾಗ—

21. ಲುವಂತಾ
22. ಆಗ್ರಾಮದ ಪಲದಿಂದ ದೀಪಾ
23. ಮಾರಾಧನಾದಿ ಸತ್ಕರ್ತವ್ಯಗಳನು ನಡೆಸುತ ಆ
24. ಗಿ ಅನುಭವಕ್ಕೆ ತಂದು ಭಕ್ತನಾದ ನನಗೆ ಪ್ರಸನ್ನನಾಗಬೇಕೆ
25. ತ್ಯಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಂಜ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಶ್ರೀಮತ್
26. ಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿದ್ಧಾಂತ
27. ತಿಶಾಪನಾಚಾರ್ಯರಾದ ಸಕಲ ಸುರನಿಕರ ಪಾಕುಟಮಣಿ ರಂಜಿತ
28. ತ್ರಿಮಂ ನ್ರುಸಿಂಹ್ಯದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಧಿ
29. ರಾಜತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ವರದರಾಜ ತೀರ್ಥ ಶ್ರೀಪಾದಂ
30. ಗಳವರ ಮುಂತಿಟ್ಟು ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ಥಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯರು
31. ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿ
32. ಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ
33. ದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಧೂದಾನ ಧರ್ಮಶಾಸನ || ದಾನ ಪಾಲನಯೋ
34. ಮ್ಹೆ ದಾನಾಭೇಯೋನುಪಾಲನಂ ದಾನಾತ್ವೈರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಹ್ಯುತಂ
35. ಪದಂ ಏಕೈವ ಭಗಿನೀರೋಕೇ ಸರ್ವೇಷಾಮೇವ ಧೂಧುಜಾಂ ನೆಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ
36. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾಂ | ಸ್ವದತ್ತಾಂ ಪರದತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ತಿ
37. ರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ | ಸ್ವದತ್ತಾ ಬ್ರಹ್ಮಗುಣಂ ಪುಣ್ಯಂ ಪ
38. ರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಧವೇತ್ ಶ್ರೀರಾಮ

Transliteration.

Front—

1. varâhasya damshṭâ da
 2. trī chhatraśriyaṁ dadhau ! svasti śrī vijayābhyu
 3. gaḷu 1581 ne naḍavamtâ Vikâri nâma samvatsarada
 4. mat-Kukke Subrahmanyaada Samputa-Narasimha devarige
- Âtrēya

5. sūtra Yajuśākhādhyāyaru Sōmavamśōdbhavarāda Ārivīti Raṁga . . .
6. ravarige pautraru Gōpālarājayyaravarige putrarāda śrīmad-rājādhirāja rā-

7. mēśvara śrī vīrapratāpa śrī vīra Śrīraṁgarāyadēvamahārāyarayyarava-

8. lāpuri sthaladalli ratna simhāsanādhyakṣharāgi pruthvī-saṁrājyavālu
 talu śrīma
9. Subrahmaṇya Sampaṭa Narasiṁhya dēvarige Ātrēya-gōtrāpastmaba
 sūtra
10. śākhādhyāyaru Sōmavamśōdbhavarāda Aravīti Raṁgaparājayyaravarige
 pu
11. Gōpālarājayyaravarige putrarāda śrīmad rājādhirāja-rāja-paramēśvara
 śrī vīra-
12. rapratāpa śrī vīra Śrīraṁgadēva mahārāyarayyanavaru samarpista bhū-
13. dāna dharmasāsana kramavēntēmdare Bēlūru sthalake saluva Mānināḍa
 vaḷaga-
14. na Halasūra grāmakke yalle śatuśśīma vivara Bosumāvinahāḷige mū-
15. ḍalu Kāragoḍige paśchima Hosahāḷige uttara Haḷivūrige dakṣiṇa
 vāṇimha-
16. grāmada yītathā vidhi puṇṇyakāladalli
 sahiramṇyōdaka dāna
17. dhārā pūrvakavāgi śrī Vēṁkaṭēśvara prītiyāgi śrī Krushṇārpaṇavāgi dhārā-
18. datta māḍiddevādakāraṇa Halasūra grāmada yalle chatuś-sīmām-
19. tadallidda nidhi-nikṣhēpa-jala-pāshāṇa akṣhīṇāgāmi siddha sādhyamga-
20. ḷemba aṣṭa bhōga tēja svāmṇyamgaḷu dānā

Back—

21. luvamṭā
22. ā grāmada phaladimda dīpā
23. mārādhānādi satkartavyagaḷanu naḍasuta ā
24. gi anubhavakke taṁdu bhaktanāda nanage prasannanāga-
 bēk
25. t-Kukke Subrahmaṇya Sampaṭa Narasiṁhya-dēvarige
 śrīmat pa-
26. hamsa parivrājākāchāryyavaryyarāda śrīmad Vaishṇava
 siddhānta
27. tiṣṭhāpanāchāryyarāda sakala sura-nikara makūṭa maṇi
 raṁjita
28. trimam Nrusiṁhya dēvara divya śrīpāda padmārādhakarāda śrīmad-
 Vidyādhi-

29. rāja tīrtha śrīpādamaṅgaḷa karakamala samjātarāda Varadarāja tīrtha śrī pādama-
30. gaḷavara muntitṭu Ātrēya gōtrāpastambha sūtra Yajussākhādhyāyaru
31. Sōmavamśōdbhavarāda Āravīti Raṅgapa rājayyaravarige pautraru Gōpālarājayyaravari-
32. ge putrarāda śrīmad-rājādhirāja rāja paramēśvara śrīvira pratāpa śrīvira Śrīraṅgarāja
33. dēva mahārāyarayyaravaru samarpisida bhūdāna dharmaśāsana dāna-pālanayō-
34. r madhye dānāchhrēyōnupālanam dānāt svargam avāpnōti pālanād achyutam
35. padam ēkaiva bhaginī lōkē sarvēśhām ēva bhubhujam nabhōjyā nakaragrāhyā
36. vipra-dattā vasumdharam ! svadattam paradattam vā yō harēta vasumdharam shashti
37. r varsha sahasrāṇi viśṭāyām jāyatē krimi ! svadattā dviguṇam punnyam pa-
38. ra-dattānupālanam paradattāpa hārēṇa śvadattam nishphalam bhavēt śrī Rāma

Note.

In the prakāra of the same Kukke Subrahmanyaśvāmi temple, to the south, is a small temple dedicated to the god Narasimha known as Śamputa Narasimhaśvāmi. The temple consists of only a small vestibule and a śukanāsi. The building appears to be a later addition and may belong to about the 17th century A.D. There is also a matt attached to the temple known as Samputa Narasimhaśvāmi matt and the matt conducts the same kind of worship to the god Narasimha as is done in the Subrahmanya temple. The pedigree of the svāmis as supplied by the agent of the matt is thus: (1) Aniruddha tīrtha, (2) Varāhatīrtha, (3) Vāgisatīrtha, (4) Viśvēśa tīrtha, (5) Veṅkaṭēśa tīrtha, (6) Vākyādhīśatīrtha, (7) Vidyāpatitīrtha, (8) Vāsudēvatīrtha, (9) Vāmanatīrtha, (10) Vēdavyāśatīrtha, (11) Vaikuṇṭha-valla-bhatīrtha (12) Vijñānatīrtha, (13) Vimalātmātīrtha, (14) Vibudhēśa tīrtha, (15) Vēda-garbhatīrtha, (16) Vēdapūjyātīrtha, (17) Vēdēśatīrtha, (18) Vidyādhirājatīrtha, (19) Varādarājatīrtha, (20) Vidyānidhitīrtha, (21) Vēdāntanidhitīrtha, (22) Vidyā-dhipatitīrtha, (23) Viśvapūjyātīrtha, (24) Viśvavandyātīrtha, (25) Viśvādhipati tīrtha, (26) Viśvapatitīrtha, (27) Viśvādhiśatīrtha, (28) Vidyādhīśatīrtha, (29) Vidyāvalla-bhatīrtha, (30) Vēdarājatīrtha, (31) Vidyārājatīrtha, (32) Vidyāpūrṇa tīrtha, and (33) Vyāśatīrtha. The present svāmi of the matt is the illustrious Viśvajñatīrtha śrīpādamaṅgalavaru. There are about 17 brindāvanas of the past

svāmis at the place Kukke and according to the list supplied by the agent of the matt the brindāvanas of other svāmis are at various other places. The matt is said to have been an independent matt like those at Uḍupi, Nanjangūḍ and Sōsale.

The present record belongs to the reign of Śrīrangarāya, the last of the Vijayanagar rulers. He was ruling the kingdom from Bēlūr when he made this grant. The grant, which consists of the village Halasūru in Mānināḍu belonging to Bēlūrsthāla, is made to Varadarājatīrtha, disciple of Vidyādhirāja tīrtha, worshipper of the lotus feet of the god Narasimha, for conducting worship, etc., of the god Sampuṭada Narasimha. The genealogy of Śrīrangarāya and the boundaries of the village granted are also given.

The date of the record is given as Ś 1587 Vikāri sam. corresponding to 1659 A.D. Other details of the date are lost. Varadarājatīrtha of the present record is the 19th svāmi in the pedigree of the mutt. His date is probably the latter half of the 17th century A.D.

53

Another copper plate record in the Sampuṭa Narasimhasvāmi temple at the same place, Kukke.

Single plate : The plate is broken into two pieces.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ, ಹಲಗೆ ಮಧ್ಯಕ್ಕೆ ಸರಿಯಾಗಿ ಒಡೆದಿದೆ.

ಸೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ

ಶ್ರೀ ರಾಮಾಯನಮಃ

ಮುಂಧಾಗೆ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಛಾಯ ಶಂಭವೆ | ಹರೇರ್ಲಿರಾವರಾಹಸ್ಯ ದಂಷ್ಟಾ ದಂಡಸ್ಸ ಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲ
3. ಶಾಯತ್ರಧಾತ್ರಿ ಧತ್ರ ಶ್ರಿಯಂದದೌ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶ
4. ಕವರ್ಷಂಗಲು ೧೫೮೮ ರ ವಿಶ್ವಾವನು ನಾಮನಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧೮ ಶ್ರೀಮತ್ಕುಕ್ಕೆ
5. ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟದ ನರಸಿಂಹ ದೇವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ತಂಭನೂತ್ರಯ
6. ಶೋಮ ವಂಶೋದ್ಭವರಾದ ಆರಿವಿಟಿ ರಂಗವರಾಜಯ್ಯರವರಿಗೆ ಪೋತ್ರ
7. ರಾಜಯ್ಯನವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
8. ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯರವರು ವೇರಾಪುರಿ ಸ್ಥಲದಲ್ಲಿ ರತ್ನ
9. ಪ್ರಿಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯವಾಳುತ್ತಿರಲು ಶ್ರೀಮತ್ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದನ
10. ಯಜುಶಾಖಾಧ್ಯಾಯ
11.
12. ಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರು
13. ರು ನಮರ್ಪಿಸ್ತ ಧೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತಂದರೆ.
14.
15. ವಲ್ಲಗೆ ಉತ್ತರ ಕಿರುಹಾಣತಿಗೆ ದಕ್ಷಿಣ
16. ಗೊವೆ ಗ್ರಾಮವ | ಸ್ಥಲದ ನಾರಾ ಗದೇಸ್ಥಲ

17. ಉಂಬಳಿಕೆ ಹೊರತಾಗಿ ನಿಂತ ಹೆರಗೊ ವೆ ಗ್ರಾಮದಲ್ಲ
18. ನೃಸಿಂಹ ದೇವರಗೆ ದೀಪಾರಾಧನೆ ನೈವಿದ್ಯಕ್ಕೆ ವಂದು ಭಾಗ ಭಾರದ್ವಾಜಗೋತ್ರ
19. ಯಜುತಾಪಾಧ್ಯಾಯರನು
20.
21. ಲಕ್ಷ್ಮವತರ ರೊನವದಾನ

ಹಿಂಭಾಗ—

22. ಸುಬ್ರಹ್ಮಣ್ಯ
23. ಡುಡು ಅನ್ನನತ್ರ

Note.

This copper plate record is broken into two pieces and is very much worn out so that a number of letters in the inscription are lost. Hence the record is imperfect. It belongs to the reign of Śrīrangarāya of Vijayanagar, who is stated as ruling in Vēlāpuri (or Bēlūr). The record appears to register a grant by him of a portion of the village Heraggove for the lights and food offerings of the god Samputa Nāra-simha, and another portion for the livelihood of the temple servants and for free distribution of food.

The date of the record is given as Ś 1588 Viśvāvasu sam. Chaitra śu 1. Viśvāvasu fell in Ś 1587. Taking this as correct, the date corresponds to Tuesday, 7th March 1665 A.D.

54

Another copper plate record at the same Subrahmanya temple.

Single plate.

ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಶುಭಮಸ್ತು

ಮುಂಭಾಗ—

1. || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
2. ಪಕವರುಷ ೧೫೯೫ ನೆಯ ಪ್ರಮಾಧಿ ಸಂವತ್ಸರ
3. ದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಯು ಸ್ಥಿರವರದಲ್ಲು ಶ್ರೀಮಂ
4. ನೃಹಾದೇವ ದೇವೋತ್ತಮ ದೇವತಾನಾರ್ಯಭೌಮ
5. ಸಕಲಸುರಮಕುಟ ಮಂಡೀಶ(ತ)ಚರಣ ಶರಣಾಗತ
6. ವಜ್ರಪಂಜರ ನಿರತಾನ್ನದಾನ ವಿನೋದಿಯಾದ ಕುಕ್ಕೆ
7. ಸುಬ್ರಹ್ಮಣ್ಯ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಕೊಲ್ಲ
8. ಮೊಗರ ಶಂಕರದೇವಿ ಬರ್ಹಾಳಿಯು ಕೊಟ್ಟ ಬಿನ್ನವತ್ತಲೆ
9. ಕ್ರಮವೆಂತೆಂದರೆ | ತರೆ | ಗೋವಾಲಯಗಳು | ದೇವರ
10. ಸಂನಿಧಿಯಲ್ಲಿ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ತಂಮ ಹೆಸರಲು
11. ನಡವವೊಂದು ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ ಮಂಗಲೂರ ಸಲಕೆ |
12. ಯಕ್ಕೇರಿಗೆ ಲಕ್ಕೆ ನರಸಿಪುರಗೆ ೧೨ ವರಹ ದೇವರ ಭಂ

13. ಡಾರಕ್ಕೆ ಕೊಟ್ಟ ದಲಿಲೂ ಬಗೆ ಹಂನೇರಡು ವರಹ
14. ನು ಛಂಡಾರದಿಂದ ನಾನು ತೆಗೆದುಕೊಂಡೆನಾಗಿ | ಯೀ
15. ಹೊನ್ನಿನ ಬಡಿಯಿಂದ ನಡೆವ ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ
16. ಕಾಲ ಣಕ್ಕೆ ಬಡಿ ಬಗೆಯಲ್ಲ ನಾನು ಕೊಟ್ಟು ಬಾಹ
17. ದು ಯೆಳ್ಳೆಂಣೆ ಹಾನೆ ಓ೩ ಮೂವತ್ತಾರು ಹಾನೆ |

ಹಿಂಭಾಗ—

18. ಯೆಂಣೆಯನು ಕಾಲಂಪ್ರತಿಯಲು ನಂನ
19. ಸಂತಾ (ತಾ) ನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟುಬಾ
20. ಹೆನು ಯೆಂದು ಕೊಟ್ಟ ಬಿನವತಳೆ | ಶಂಕರ
21. ದೇವಿ ಬಿನಹ
22. ಂಮತ್ತಂಯೀತಥಾತಿಥಿಯಲೂ ತೆಗೆದು ಕೊಂಡದು |
23. ಗೋಪಾಲಯ್ಯುಗಳ ಮೈದುನ ರುಕುಮಯನ ಮಗ ಕ್ಕುಪ್ಪಯ
24. ನು ತಂನ ಹೆಸರಲಿ ನಡೆವ ವಂದು ಹಾನೆ ಅಕ್ಕಿಯ
25. ಅಮೃತಪಡಿ ಬಗೆ ಕಾಣಿಕೆ ಮಾಡಿದ್ದು ಯಕ್ಕೆ
26. ರಿ ಗ ಲಕ್ಕೆ ಸಲುವ ನರಸಿಪುರ ಗ ೧೨ ಹಂನೇರಡು
27. ವರಹಂನೂ ನಾನು ತೆಗೆದು ಕೊಂಡೆನಾಗಿ | ಯೀ ಹ
28. ಣವಿನ ಹೊಂನ ಬಡಿ ಬಗೆಲೂ ನಾನು ಕೊಟ್ಟು
29. ಬಾಹದು ದಿನ ಣಕೆ ಬೆಳತಿಗೆ ಅಕ್ಕಿ ಹಾನೆ ೧ ಲೂ
30. ವರುಷ ಣಕೆ ಹಾನೆ ಓ೩ಂಕೆ ಸಲುವ ಮುಡಿ | ಹಾ
31. ನೆ ೪ಂಕೆ ಮುಡಿ ೧ ಲೂ ಮುಡಿ ೯ ವಂಭತ್ತು ಮುಡಿ
32. ಅಕ್ಕಿಯನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲ್ಲೂ ನಂನ ಸಂ
33. ತಾನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟು ಬಾಹನು |
34. ಂದು ಕೊಟ್ಟ ಬಿನವತಳೆ | ಶಂಕರದೇವಿ
35. ಬಿನಹ ಯೀ ಯೆರಡು ಬಗೆ ಹಣವಿನ
36. ಬಡಿಯನುಯಂನ ಕಂಬಳ ಗಡೆಯಿಂದ ನಡನಿ
37. ಬಾಹನು ಶಂಕರದೇವಿ ಬಿನಮ

Transliteration.

śubhamastu

Front—

1. svasti śrī jayābhyudaya Śālivāhana
2. Shaka varusha 1595 neya Pramāthi samvatsara-
3. da Mārgasira śu 15 yu Sthiravaradallu śrīmaṁ-
4. n mahādēvadēvōtama dēvatā sārvaabhauma
5. sakala sura makuta maṁdīśa(ta)charaṇa śaraṇāgata-
6. vajrapaṁjara niratāṇṇa-dāna-vinōdīyāda | Kukke
7. Subraṁhmaṇe svāmiyavara bhaṁdārakke Kolli
8. mogara Śaṁkaradēvi Ballālatiyu koṭṭa biṁnavattale
9. kramavemtemdare | tale | Gōvāliyaḡaḡu | dēvara
10. samnidhiyalli āchaṁdrārkaḡaḡi taṁma hesaralu

11. naḍava vopdu namdādīpti bagge Maṅgalūra salike!
12. yikkēri ga 8 kke Narasipura ga 12 varaha dēvara bhaṁ-
13. dārake koṭṭa dālīu bage haṁneraḍu varaha-
14. nu bhaṁdāradiṁda nānu tegadukomḍenāgi!yī-
15. hoṁnina baḍiyiṁda naḍava namdādīpti bagge
16. kāla 1 kke baḍi bageyalli nānu koṭṭu bāha-
17. du yeḷyemṇe hāne 36 mūvattāru hāne!

Back—

18. yemṇeyanu kālampratiyalu naṁnna
19. samśā (tā) na pāraṁpareyāgi koṭu baṁ-
20. denu yeṁdu koṭa biṁnavataḷe! Śaṁkara
21. dēvi biṁnaha
22. O mattaṁ yī tathā tithiyālū ttegaḍu komḍadu!
23. Gōpālayyugaḷa maiduna Rukumayana maga Krushṇaya-
24. nu taṁna hesarali naḍava vaṁdu hāne akkiya
25. amrutapaḍi bage kāṇike māḍiddu Yikke-
26. ri ga 8 ke saluva Narasipura ga 12 haṁneraḍu
27. varahaṁnū nānu tegadukomḍenāgi! yī ha-
28. ṇavina hoṁna baḍi baḷelū nānu koṭṭu
29. bāhaḍu dina 1 ke beḷatige akki hāne 1 lū
30. varusha 1 ke hāne 360 ke saluva muḍi! hā-
31. ne 40 ke muḍi 1 lū muḍi 9 vaṁbhattu muḍi
32. akkiyanu kālaṁ pratiyallū naṁna saṁ-
33. tāna pāraṁpareyāgi koṭṭu bāhenu
34. eṁdu koṭṭa biṁnavattaḷe Śaṁkaradēvi
35. biṁnaha yī yeraḍu bage haṇavina
36. baḍiyanu yaṁna kaṁbaḷa gaḍeyiṁda naḍasi
37. bāhenu Śaṁkaradēvi biṁnama

Note.

This is a curious inscription which records a humble petition (vijñāpana patra) made by a lady named Kollimogara Śaṁkaradēvi Ballāliti. Two persons by name Gōpālayya and his brother-in-law Rukumayya's son Krishṇayya, who both appear to have been private persons, had granted 12 Narasipura gadyāṇas or 8 Ikkēri gadyāṇas each to continue in their names for as long as the moon and sun endure for the perpetual lamp and for food offerings of the god Subrahmanya. This money Śaṁkara dēvi took as a loan from the god's treasury and in return granted this copper plate charter in which she has consented to give in the shape of interest for the loan she took, 36 hānes of gingili oil annually for the perpetual lamp and 9 muḍis of

rice annually, each muḍi consisting of 40 hânes and at the rate of one hâne per day for the food offerings of the god. The interest was to be met from the lands known as Kambaḷa gade and was so to be continued by her successors.

Sankaradēvi Ballāliti cannot be identified. She might have been a private person and a devotee of the god Subrahmanya.

The date of the record Ś 1595 Pramāthi sam. Mārgasīra śu 15 Sthiravāra corresponds to Saturday, 13th December 1673 A.D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

		Dynasty	Date

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
KADAMBAS			
48	1	About 500 A.D.	Ravimahārāja
90	27	About 1080 A.D.	Chinṇamarasa
GANGAS			
64	10	8th century	Śrīpurusha
HOYSALAS			
65	11	About the middle of the 11th century.	Vinayāditya
59	6	About the 11th century ....	....
60	7	. . . . Mārgaśīra śu. 11 (middle of the 12th century).	Narasimha I
74	16	12th century ....	....
77	19	Ś 1143, Vishu sam. Pushya śu. 11 Sō. = Monday, 6th Dec. 1221 A. D.	Narasimha II
91	29	Jaya sam = 1174-75 A. D.	Ballāḷa II
58	3	About 1271 A. D.	Narasimha III
63	9	13th century	Narasimha III
62	8	Khara sam. Māgha śu. 7 Ādi. = 27th Feb. 1292 A. D., Sunday.	Ballāḷa III ...
76	18	About 1300 A. D. ....	....
69	14	Kāḷāyukta sam. Kārttika śu. 7 Bri. = 1st Nov. 1318 A.D., Wednesday.	Ballāḷa III
75	17	Prathamēkādaśi Mangalavāra (about 14th century).	Viraballāḷa dēvaru

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records a grant by the king to a Brahman named Triyambakasvāmi. The grant consisted of some lands in the villages Durmmāya, Karañja and Ānegalli.

Records the construction of a tank, its sluice and a temple by Masanayya, son of Uttavayya and accountant of the chief Chinṇamarasa.

Registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god by Lōkagāḷla who might have been an officer under the king.

Records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E [? cha] gāvunda.

Appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord.

Viragal : records the death of Añcheya Nāyaka while fighting in a cattle raid.

Fragmentary : appears to give the full genealogy of the Hoysala kings and the spiritual descent of the Jaina gurus. Registers the grant of five khaṇḍugas of wet land by three persons—Malavesetṭi, Katakada Bāmiṣetṭi and Kēsiseṭṭi, to a basadi at Goravūr.

Records the construction of a temple and the installation of the god Varadasiddha Mallikārjuna by Bhaṭṭōpādhyāya and the grant of some vṛittis for the service of the god by various people including the king.

Registers a grant of some lands for daily worship, etc., of the god Nilakanṭha at Jannihali by Miṇḍara Jakagaṇḍa, etc., who all belong to the family of Chaṭṭa of Nīrgunda.

Fragmentary viragal : records the death of a hero named Baicha who fell piercing the horse of some enemy who led an attack against Narasimha, the Hoysala king.

Fragmentary viragal : records the death of Singappa Nāyaka while fighting with some Nāyaka.

Viragal : records the death of a hero Chinneya Nāyaka while fighting with Malapa.

Perumāle daṇḍanāyaka, a minister under Narasimha III and Ballāḷa III, granted some village to the Brahmans.

Registers a grant of five houses and some lands to the god Śambhu by Chikka-gummaṇṇa in the name of his elder brother Gummaṇṇa.

Fragmentary viragal : records the death of a hero Kāḷagaṇḍa during a cattle raid at Hiraguppe.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
VIJAYANAGARA KINGS.			
145	46	Prabhava sam. Pushya ba. 3=16th Dec. 1388 A. D., Wednesday.	....
147	47	Ś 1329 Vyaya sam. Chaitra śu. 1=21st March 1406 A. D.	Bukka II
87	22	Sarvajitu sam. Śrāvaṇa ba. 13 Stiravāra=24th Aug. 1527 A. D., Saturday.	Kṛishṇadēvarāya
84	20	Virōdhi sam. Bhādrapada śu. 5=9th Aug. 1529 A. D.	Do
85	21	Ś 1454 Nandana sam. Phālguna ba. 7 Sō=17th March 1533 A.D., Monday.	Achyutarāya
89	26	16th century ....	....
163	52	Ś 1587 Vikrama sam.=1659 A.D.	Śrīrangarāya
151	48	Ś 1588 Viśvāvasu sam. Chaitra śu 1=7th March 1665 A. D.	Śrīrangarāya
167	53	Do	Do
BELUR CHIEFS.			
158	50	Ś 1603 Dundubhi sam. Mārgasīra śu. 15=4th Dec. 1682 A. D., Monday.	Venkaṭappa Nāyaka
KELADI CHIEFS.			
99	30	About 1545 A. D.	Sadāsivarāya Nāyaka
109	32	Ś 1554 Prajōtpatti sam. Bhādrapada ba. 10=11th Sept. 1631 A. D., Sunday.	Virabhadra Nāyaka
104	31	Ś 1563 Vikrama sam. Āśvīja ba 5=25th Sept. 1640 A. D.	Do
115	37	Ś 1565 Chitrabhānu sam. Jēshṭha śu. 15=31st May 1642 A. D., Tuesday.	Do

Contents and Remarks

Fragmentary: Mādhavamantri, the famous ruler of Gōva and Āraga, appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

Records the grant of 270 kāti gadyāṇas by the Pādamūligas for the worship, etc., of the god Subrahmaṇya at Kukke during the reign of Bāchappavodeyar at Gōva.

Records the grant of freedom from the marriage tax to the Śūdras of Yegaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

Registers the grant of a village Kallahaḷi to Lingaṇṇodeya of Nirāsimatt by Chennappaṇṇa in order that merit might accrue to the king.

Registers the grant of a village, probably Vaḍdarahaḷli, by Ellappa Nāyaka, for services to the god Mallikārjuna of Pushpagiri, in order to increase the merit of his parents and himself.

Records a grant of freedom from the tax on barbers at Dēvanūr. The name of the king is lost.

The king granted a village Halasūr to Varadarājatīrtha, svāmi of the Sampuṭa Nara-simhasvāmi matt, for conducting worship, etc., of the god Sampuṭa Narasimha.

The king granted the villages Hālebēlūru, Doḍanāgara and some lands at Doḍava-ṭhāra for the food offerings, worship, etc., of the god Subrahmaṇya at Kukke.

Fragmentary; appears to register a grant by the king, of a portion of the village Heraggove for the lights and food offerings of the god Sampuṭa Narasimha, and another portion for the livelihood of the temple servants and for free distribution of food.

A private grant made to the god Śubrahmaṇya of Kukke by a Brahman named Tipaiya.

Records the grant, by Jeṭigaṇḍa, of some land to the Nirāsimatt of Jāḷigekanteya Kalyaṇa Voḍeyar at Bidirūr.

Records the grant of some lands of the value of six varahas to two gods—Uppāragēri Hanumanta and Bāgila Hanumanta by the chief.

Records the grant, by the same chief, of some lands of the total rental value of 41 varahas to Kuppaṇa Sōmayāji.

Records the grant of freedom from bullock tax on twelve pack bullocks, by the chief, to the mahattu matt at Maṇḍaḷli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
118	38	Ś 1581 Viśvāvasu sam. Āśvija śu. 10=8th Oct. 1665 A. D., Sunday.	Sōmaśekhara Nāyaka
121	39	Ś 1589 Parābhava sam. Vaiśākha śu. 13=6th May 1666 A. D., Sunday.	....
124	40	Ś 1596 Pramādi sam. Mārgaśira śu. 15=13th May 1673 A. D., Saturday.	Chennammāji
126	41	Ś 1596 Pramādi sam. Phāl. śu. 7=4th March 1674 A. D., Wednesday.	Chennammāji
130	42	Ś 1618 Yuva sam. Śrā. śu. 15=14th Aug. 1695 A. D., Wednesday.	Do
133	43	Ś 1630 Sarvajit sam. Māgha śu. 3=15th Jan. 1708 A.D., Thursday.	Basavappa Nāyaka
136	44	Ś 1633 Khara sam. Chai. śu. 7=15th March 1711 A. D., Thursday.	Do
142	45	Ś 1645 Śubhakṛitu sam. Phā. śu. 15	Sōmaśekhara Nāyaka II
BILIGI CHIEFS.			
121	39	S 1589 Parābhava sam. Vai. śu. 13=6th May 1666 A. D., Sunday.	....
ELAHANKA CHIEFS.			
160	51	Ś 1631 Bahudhānya sam. Āśvija śu. 15	Doḍḍavīrappa Gaṇḍa III
MYSORE KINGS.			
155	49	Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra = 29th Dec. 1665 A.D., Friday.	Dēvarāja Mahīpāla
MISCELLANEOUS.			
59	6	No date (11th century)	....
71	15	No date (12th century)	....

Contents and Remarks

Registers a grant of some land by the chief to the matt at Kaḍekoppa built by Sida-
liṅga dēva.

Records the grant of some land by Ghaṇṭe Ammāji to the mahattu matt, probably at
Kaviledurga. Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya of the Biliḡi family, is said in
the record to have been married to Bhadrappa Nāyaka of the Keḷadi family.

The queen granted freedom from bullock tax on 25 pack-bullocks to the matt built at
Uḷuve.

Records the renewal of the old grant issued by Venkaṭappa Nāyaka to the matt of
Maḷebige Rudramuniḍēva. The record gives a curious warning to Rudramuniḍēva and his
disciples that they should not accept women.

Registers a grant, by the queen, of some lands to Virūpāksha dēva.

Records the grant, at the request of Mariyappa, of the freedom from bullock tax for ten
pack-bullocks, by the chief to the matt at Tirtharājapura.

One other plate is missing. Records the grant made by the chief to the matt, con-
structed by Śāntavīrappa in the village Mūḍagoppa.

Records the grant of freedom from bullock tax on five pack bullocks, by the chief, at
the request of Nirvāṇayya to the matt built at Koḍūr.

See above under the Keḷadi Chiefs.

Records a grant made by the chief to the god Subrahmanya at Kukke. The record
mentions Śrīraṅgarāya, the Vijayanagar king, as the overlord of the chief, though Śrīraṅga-
rāya was not ruling the kingdom at the time of the grant.

Registers the grant of three villages—Hunjanakere, Changaravali and Hosahalli—for
the car festival and the choultry of the god Subrahmanya, by Dhannōji, a famous jeweller.

See above under the Hoysaḷas.

Fragmentary vīraḡal : records the death of Satyaveggaḍe, probably in some battle; his
wives appear to have died by the rite of *sanyasana*.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
111	33	Dhātu sam. phāl. śu. 10 Sōmavāra (17th February 1217 A. D.)	Biddarasa
114	36	No date (13th century) ....	....
113	35	Śaka 1410 Plavanga sam. Jyēṣṭha śu 5 Ādivāra (27th May 1487).	....
168	54	Śaka 1595 Pramāthi Mārgasira śu 15 Sthiravāra (Saturday, 13th December 1673 A.D.)	....
57	2	Śaka 1629 Sarvajitu Magha ba 10 (Thursday, 5th February 1708 A.D.)	....
91	28	No date (17th century). ....	...

Contents and Remarks

This viragal records the death of one Biddarasa, son of the illustrious mahāpradhāna Balaveggade, and the self-sacrifice of his follower Bira Dongina Basava.

This records the presentation of the image of the twenty-four Tirthankaras to the basti by Malli.

This inscription records the construction of a chaityālaya and the installation of the god Ādisvara by Rāmanāyaka.

This is a curious inscription which records a humble petition made by one Kollimogara Sankaradēvi Ballāliti. Gopālayya and Krishnayya had granted 12 Narasipura gadyānas for the perpetual lamp and food offerings of the god Subrahmanya. This money Sankaradēvi took as a loan from the god's treasury and in return granted this copper plate.

This inscription records the construction of a portion of the maṇṭapa to the south of the Chennakēśava temple at Bēlūr and the grant of some wet land for conducting certain festivals.

This record registers the grant of the village Kāmēnahalli for the amritapaḍi of the god Lakshmīnārāyaṇa at Dēvanūr.

APPENDIX A.

List of Photographs taken during the Year 1942-43.

Serial No.	Size	Description	View	Village	District
1-3	8½" × 6½" ...	Inscription on a boulder.	...	Badami ...	Badami
4-11	Do ...	Perjarangi copper plate grant of Ganga King Rachamalla.	...	...	...
12-13	Do ...	Lithic records found at Honnavara.	...	Honnavara	Hassan
14	Do ...	Do ...	...	Dodda Malur.	Mysore
15-23	6½" × 4½" ...	Copper plate and seal of a Punnad King.	...	...	...
24-33	Do ...	Copper plate and seal	...	Davangere	Chitaldrug
34	Do ...	Linga ...	...	Bharangi ...	Shimoga
35	8½" × 6½" ...	A page from Kalale Manuscript.	...	Kalale ...	Mysore
36	Do ...	Frontispiece ...	...	Do	Do
37-42	Do ...	Chamundi Hill ...	View of Tower ...	Chamundi Hill.	Do
43	Do ...	Do ...	View of Bull ...	Do	Do
44-48	Do ...	Statue of H. H. The Maharaja.	...	Mysore	Do
49	Do ...	Lakshminarayana Temple, Ground plan.	...	Adagur ...	Hassan
50	6½" × 4½" ...	Isvara Temple ...	Drawing of doorway ...	Hiremagalur	Do
51	10" × 8" ...	Mamballi copper plate (recopied).	...	...	...
52	8½" × 6½" ...	Brahmagiri caves (recopied).	...	Brahmagiri	Chitaldrug
53	6½" × 4½" ...	Inscription of Niti-marga (recopied).	...	Karbail ...	Mysore
54	8½" × 6½" ...	Inscription of Vishnuvardhana.	...	Talkad ...	Do
55	Do ...	View of Menhirs (recopied).	...	Brahmagiri	Chitaldrug
56	6½" × 4½" ...	Kalale Temple ...	...	Kalale ...	Mysore
57	12" × 10" ...	Lithic record of the Yadava King Singhana.	...	Tilivalli ...	...
58-59	Do ...	Jaganmohan Palace...	Battle of Kurukshetra	Mysore ...	Mysore
60	6½" × 4½" ...	Ramesvara Temple ...	Lithic record ...	Bagavalu	Hassan
61	Do ...	Lithic record at Hame-manhalli.	...	...	Do
62	8½" × 6½" ...	Viragal at Nerlige ...	...	...	Do
63	Do ...	Lithic record at Kunche	...	...	Do
64	6½" × 4½" ...	Jamalammana darga	...	Ratnapuri	Mysore
65	Do ...	Obelisk ...	...	Do ...	Do
66	Do ...	Adinatha with the mud fort wall in the back ground.	...	Do ...	Do
67	Do ...	Narayana Temple ...	Narayana ...	Do ...	Do

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
68	6½' × 4½' ...	Siva Temple ...	North-west view ...	Ratnapuri	Mysore
69-70	Do ...	Kesava Temple ...	Do ...	Dharmapura	Do
71	Do ...	Do ...	Kesava ...	Do ...	Do
72	Do ...	Do ...	Lintel on Sukanasi door-way.	Do ...	Do
73-74	Do ...	Mahishasuramardini at the foot of the hill	...	Bettadapura	Do
75	Do ...	View of towers, etc., at the foot of the hill.	...	Do ...	Do
76-77	Do ...	Entrance to the enclosure of temple at the top of the hill.	...	Do ...	Do
78-79	Do ...	Some figures on the hill top.	...	Do ...	Do
80-84	Do ...	Views of B h a k t a Vighraha.	...	Do ...	Do
85-92	Do ...	Cromlechs near Bettadapura.	...	Do ...	Do
93-94	Do ...	Jina figure ...	...	Basavapatna	Do
95-96	Do ...	Lakshminarasimha Temple.	Lakshminarasimha ...	Ramanathapura.	Do
97-100	Do ...	Kodanda Rama Temple	Kodanda Rama group ...	Do ...	Do
101	Do ...	Bunde Bestas near Konanur.	...	...	Do
102-105	Do ...	Views of Railway station and pillars.	...	Seringapatam	Do

APPENDIX B.

List of Drawings prepared during the Year 1942-43.

1. Kesava Temple, Dharmapura ... Ground Plan
2. Sidilu-Mallikarjuna Temple, Bettadapura ... Do
3. Drawings of some typical pottery specimens from the Chandravalli excavations.

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archaeological Researches during the Year 1942-43.

Sl. No.	Title of the book	Remarks
1	South Indian Epigraphy for the year ending 31st March 1938.	Received from the Manager of Publications, Delhi.
2	Epigraphia Indica, Vol. XXIV, Pt. VIII	Do
3	Epigraphia Indica, Vol. XXVI, Pt. IV	Do
4	Epigraphia Indica, Vol. XXVI, Pt. V	Do
5	Epigraphia Indica, Vol. XXVI, Pt. VII	Do
6-8	Memoirs of the Archaeological Survey of India, Nos. 65, 66 and 67.	Do
9	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. I—Introduction.	Received from the Archaeological Department, Hyderabad (Dn.)
10	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. II—Text and Translation.	Do
11	Hyderabad Archaeological Series No. 14, Vakataka Inscription in cave XVI at Ajanta.	Do
12	Annual Report of the Archaeological Department of H. E. H. the Nizam's Dominions 1347-49 F/1937-40 A.C.	Do
13	Annual Report of the Archaeological Survey of India 1937-38, Pt. I.	Received from the Director-General of Archaeology in India, Delhi.
14	Annual Report of the Archaeological Department, Gwalior State for Sam. 1980/1923-24.	Received from the Archaeological Dept., Gwalior State.
15	Annual Report of the Archaeological Department, Gwalior State for Sam. 1981 24-25.	Do
16	Annual Report of the Archaeological Department, Gwalior State for Sam. 1982/25-26.	Do
17	Annual Report of the Archaeological Department, Gwalior State for Sam. 1983/26-27	Do
18	Annual Report of the Archaeological Department, Gwalior State for Sam. 1984/1927-28.	Do
19	Annual Report of the Archaeological Department, Gwalior State for Sam. 1985/1928-29.	Do
20	Annual Report of the Archaeological Department, Gwalior State for Sam. 1986/1929-30.	Do
21	Annual Report of the Archaeological Department, Gwalior State for Sam. 1987/1930-31.	Received from the Archaeological Department, Gwalior State.
22	Do for Sam. 1988/1931-32.	Do do
23	Do for Sam. 1989/1932-33	Do do
24	Do for Sam. 1990/1933-34	Do do
25	Do for Sam. 1991/1934-35	Do do
26	Do for Sam. 1992/1935-36	Do do
27	Do for Sam. 1993/1936-37	Do do
28	Do for Sam. 1994/1937-38	Do do
29	Do for Sam. 1995/1938-39	Do do
30	Do for Sam. 1996/1939-40	Do do
31	Mysore Archaeological Report for 1941	Received from the Director of Archaeological Researches in Mysore, Mysore.
32	Do do	Do do

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
33	Ancient ' Vijnapti Patras ' by Jnanaratna Dr. Hiranda Sastri, Baroda.	Received from the Registrar, University of Mysore, Mysore.
34	Mysore University Question Papers for 1942 ...	Do do
35	Benares Hindu University Art Book ...	Do do
36	Do do ...	Do do
37	His Highness the Maharaja's Tour ...	Issued by the Publicity Officer to the Government of Mysore.
38	Special Public Lectures on Research 1940-41 ...	Received from the Curator, Oriental Library, Mysore.
39	The Mysore University English-Kannada Dictionary Part VII	Received from the University English-Kannada Dictionary Office, Bangalore.
40	Do Part VIII ...	Do do
41	Brief Biography of Karadagi Mahala Desaponde ...	Received from the Editor, Mr. Govinda Rao Desaponde, Savanur.
42	Handbook of the City of Mysore ...	Purchased from Mr. G. L. Swamy, Mysore.
43	Handbook of the Mysore State ...	Do do
44	Essential Statistics of the Mysore State ...	Do do
45	Air Raids and Defence ...	Do from L.M. Chitale, Madras.

APPENDIX D.

Expenditure during 1942-43.

		Rs.	a.	p.	Rs.	a.	p.
I. Salaries—							
Director's Allowance (Rs. 50 per month)	...	600	0	0			
Assistant to the Director (Rs. 300-25-350)	...	1,738	5	0			
Do (Rs. 150-10-250)	...	1,065	0	0			
Establishment	...	5,592	8	0			
Watchman for excavation area (allowance)	...	60	0	0			
II. Travelling Allowance	...	401	8	0			
III. Office Expenses—							
Contingencies	...	567	13	6			
Printing charges	...	1,754	10	0			
Museum	...	142	3	0			
Clothing to Menials	...	68	7	0			
Furniture	...	112	12	0			
Photographs for sale	...	199	6	0			
IV. Library	...	21	2	0			
					12,323	10	6
Add—Receipts remitted to treasury—							
Sale proceeds of publications and photographs	...		299	11	0		
Grand Total	...		12,623	5	6		

ERRATA

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3	12	classified	classi fied
„	38-39	Supplementary	Suppiementary
15	9	Kaviledurga	Kavaledurge
16	19	is	si
„	35	conservation	coservation
27	31	stones	stenes
30	7	panya	punya
46	5	followers	ollowers
49	23	विदित	विपिव
50	7	दहत्या	हत्या
„	10	इति	छ इति
„	36	ಭೂಯೋ	ಭೋಯೋ
125	9	Vaidikādvaita	Vaidkidvita
128	28	ichchatā	ichchati
130	40	ಪೂರ್ವಮರಿಯಾಡೆ	ಪೂರ್ವಮದಿಯಾಡೆ
134	6	ಯತ್ರಯೋಗೀಶ್ವರಃ	ಯತ್ರಯೋನೀಶ್ವರಃ

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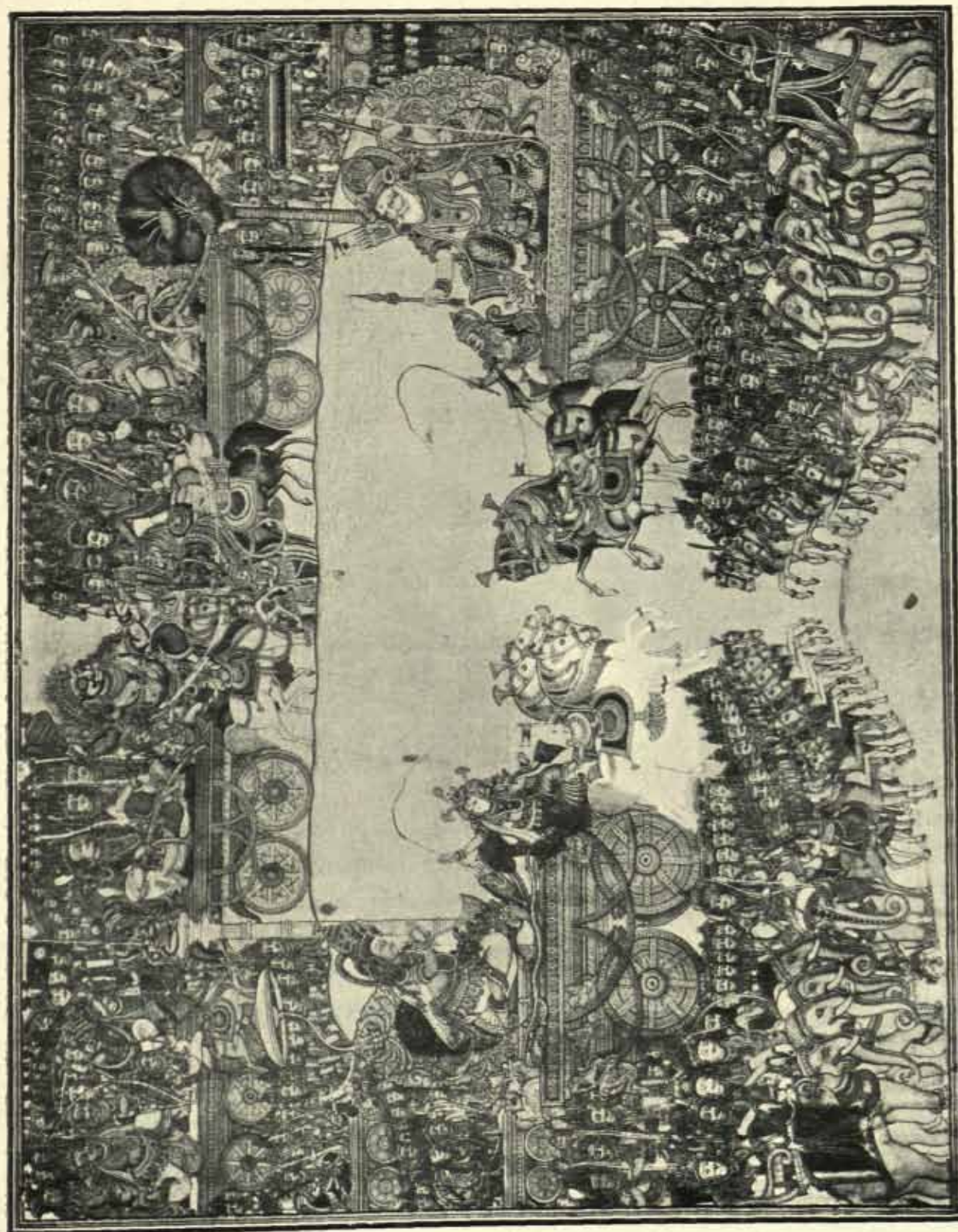
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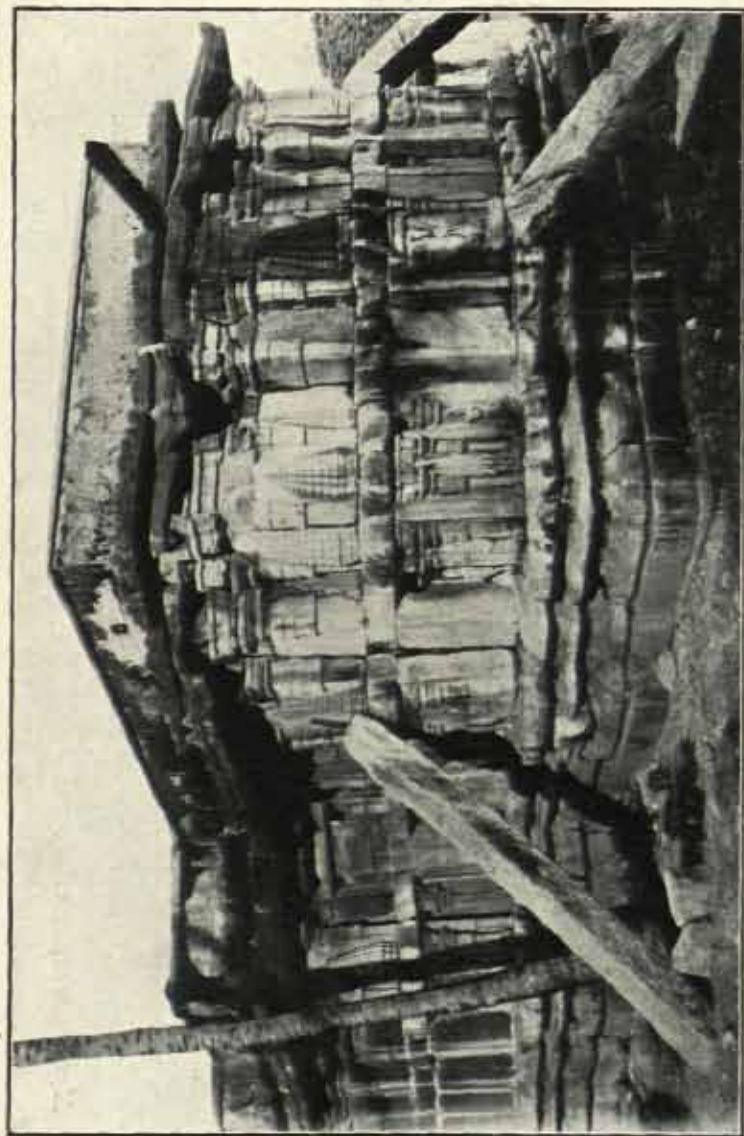
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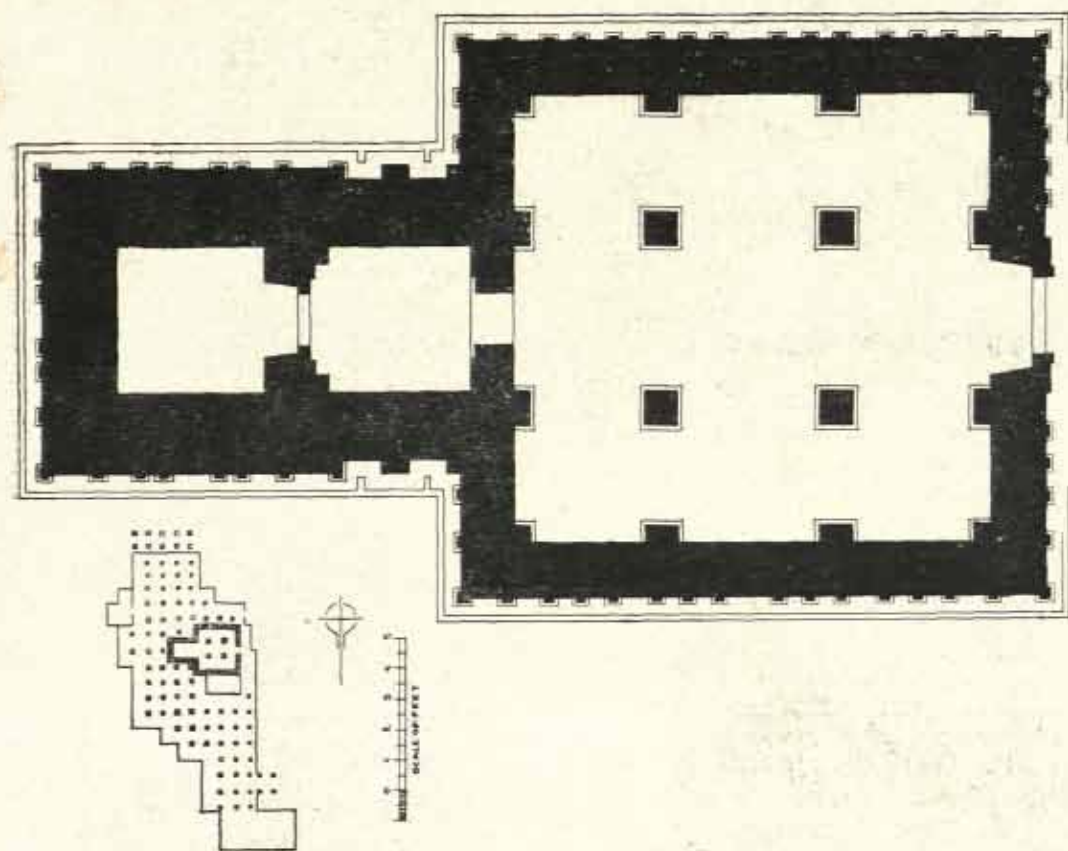
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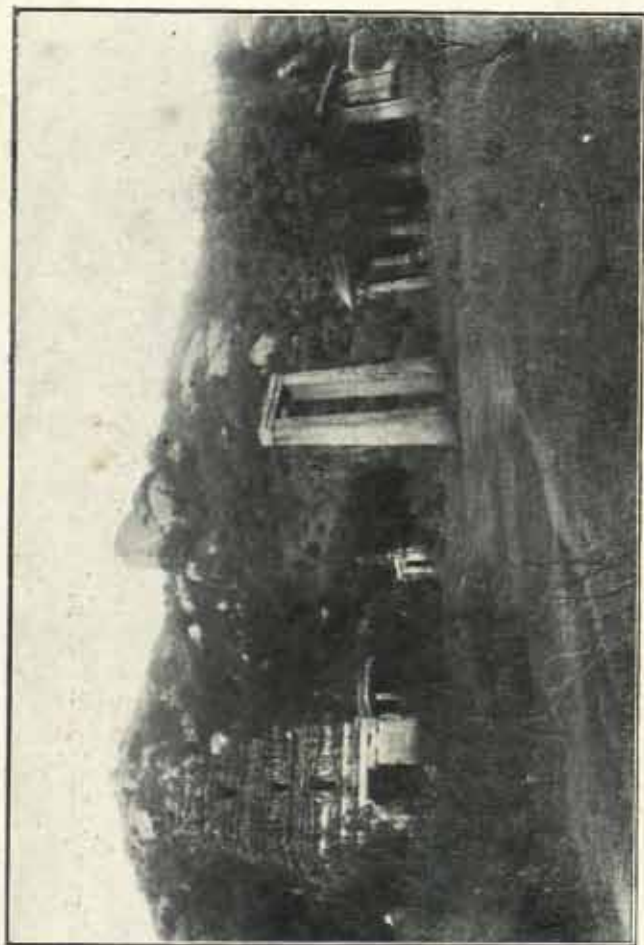


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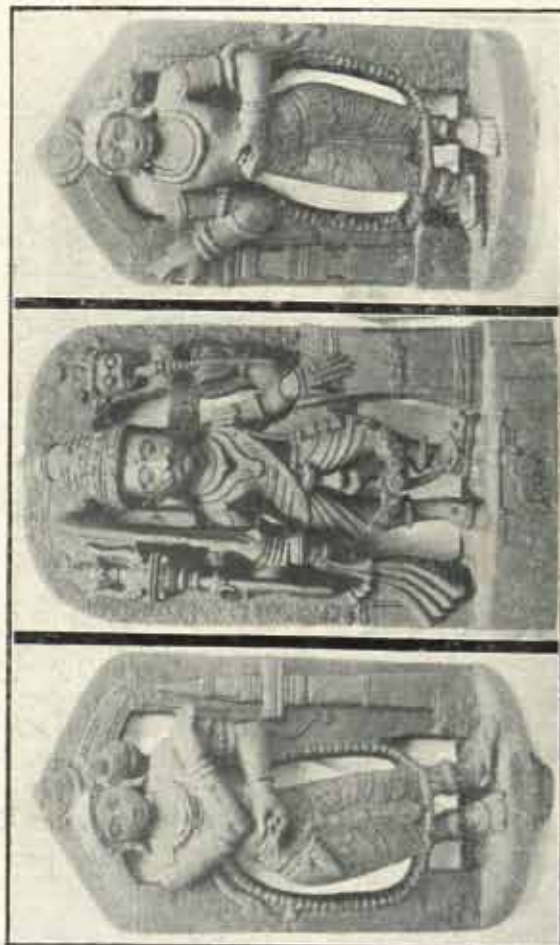
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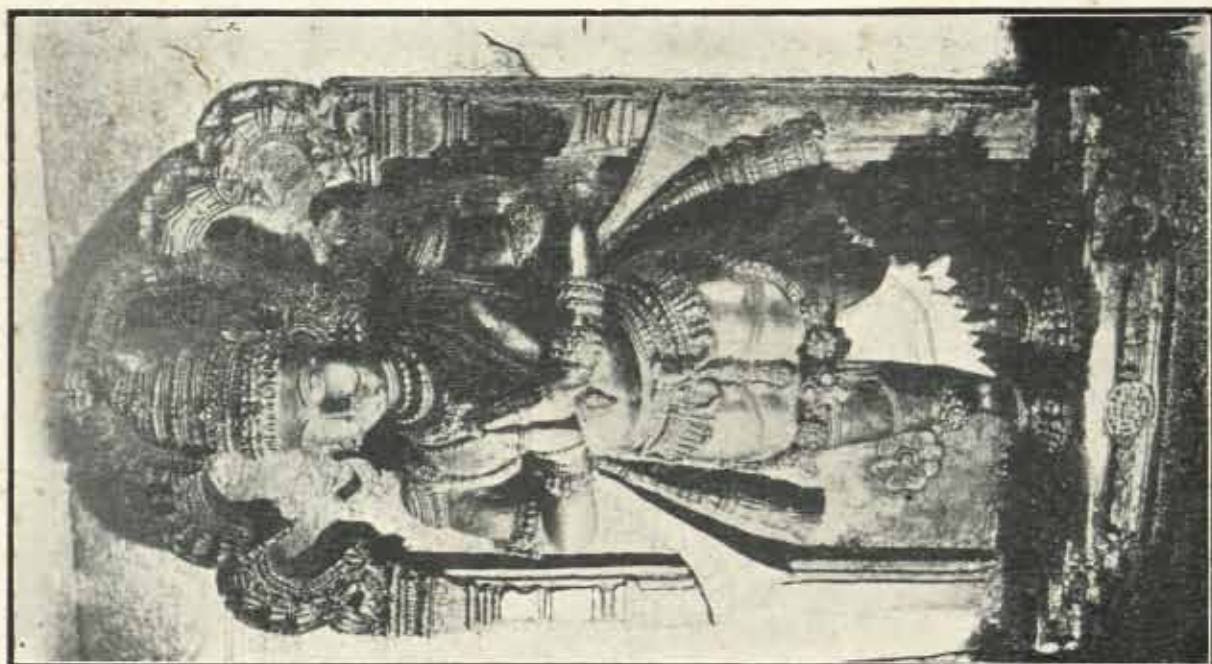
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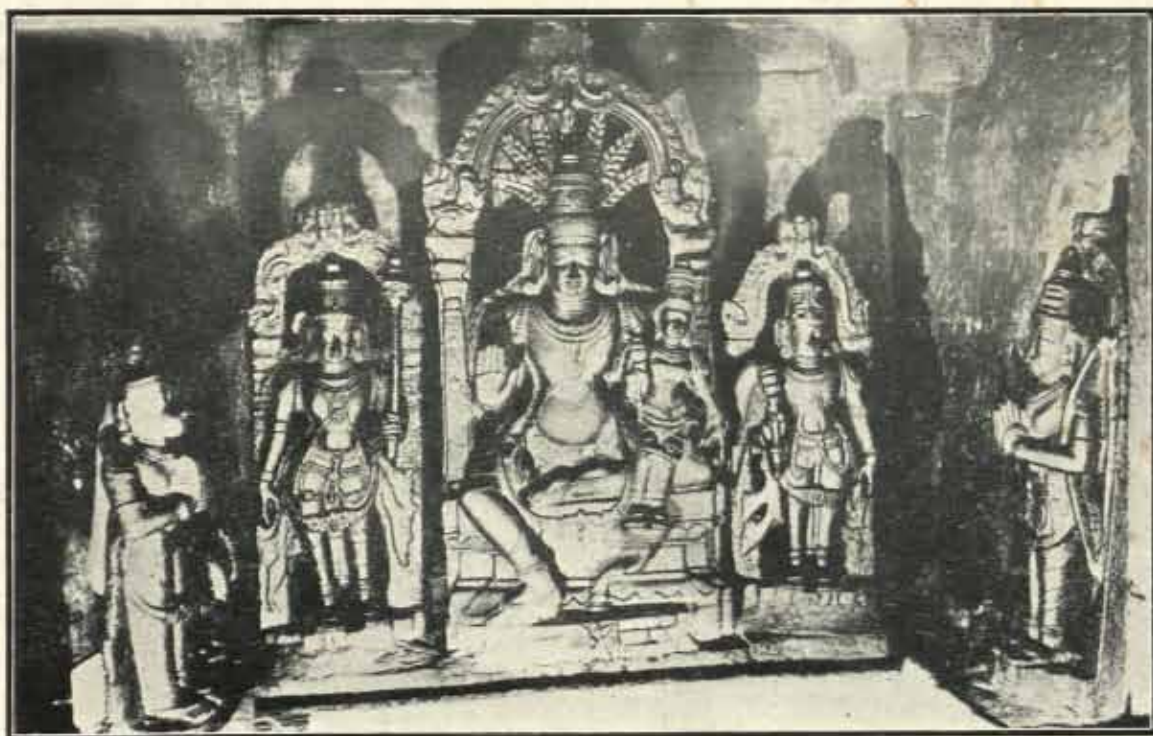
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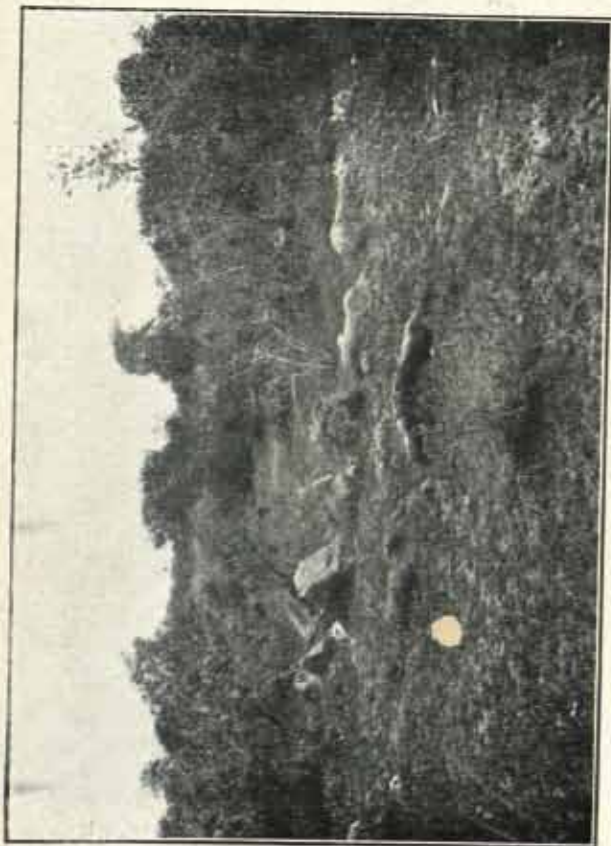
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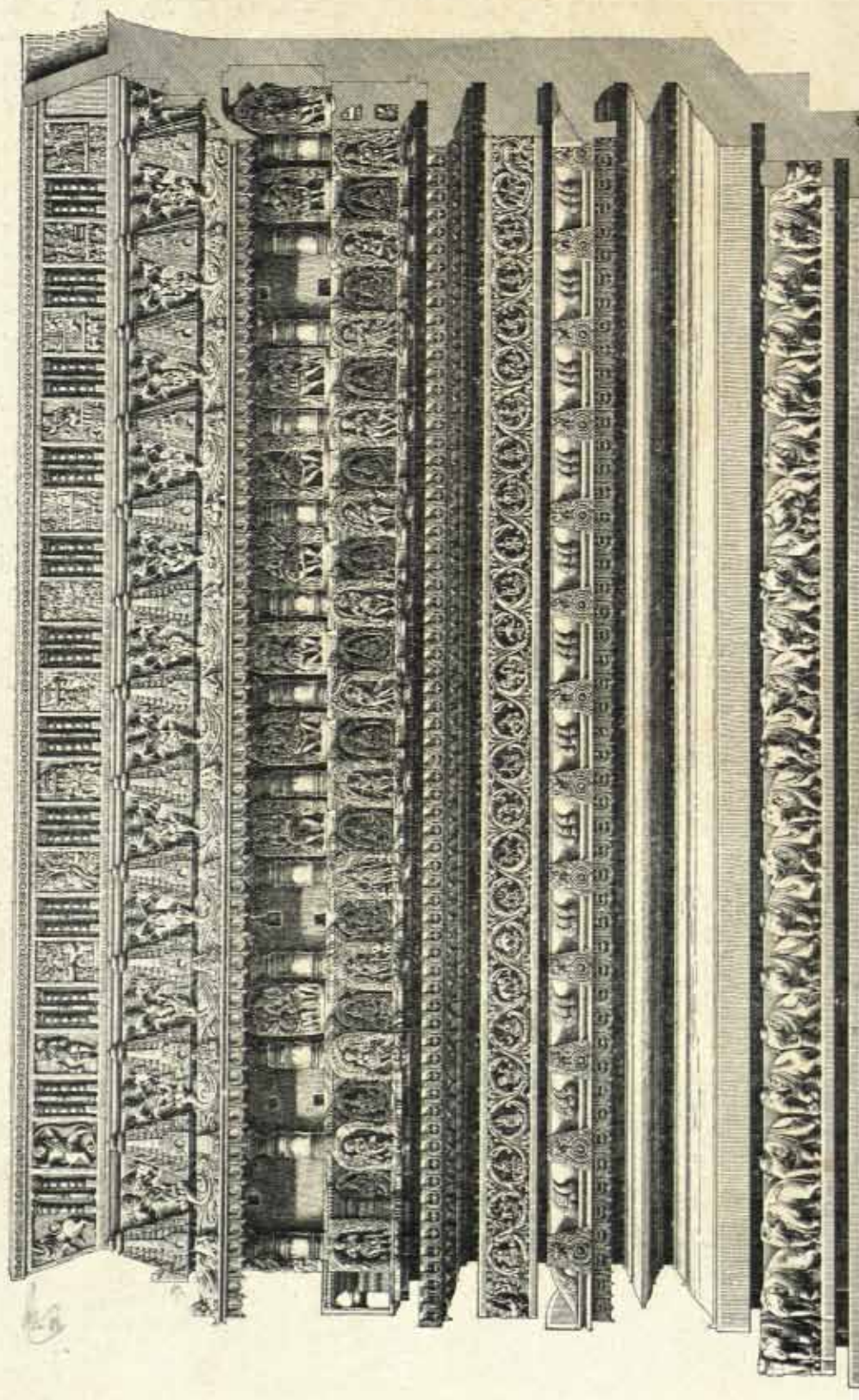
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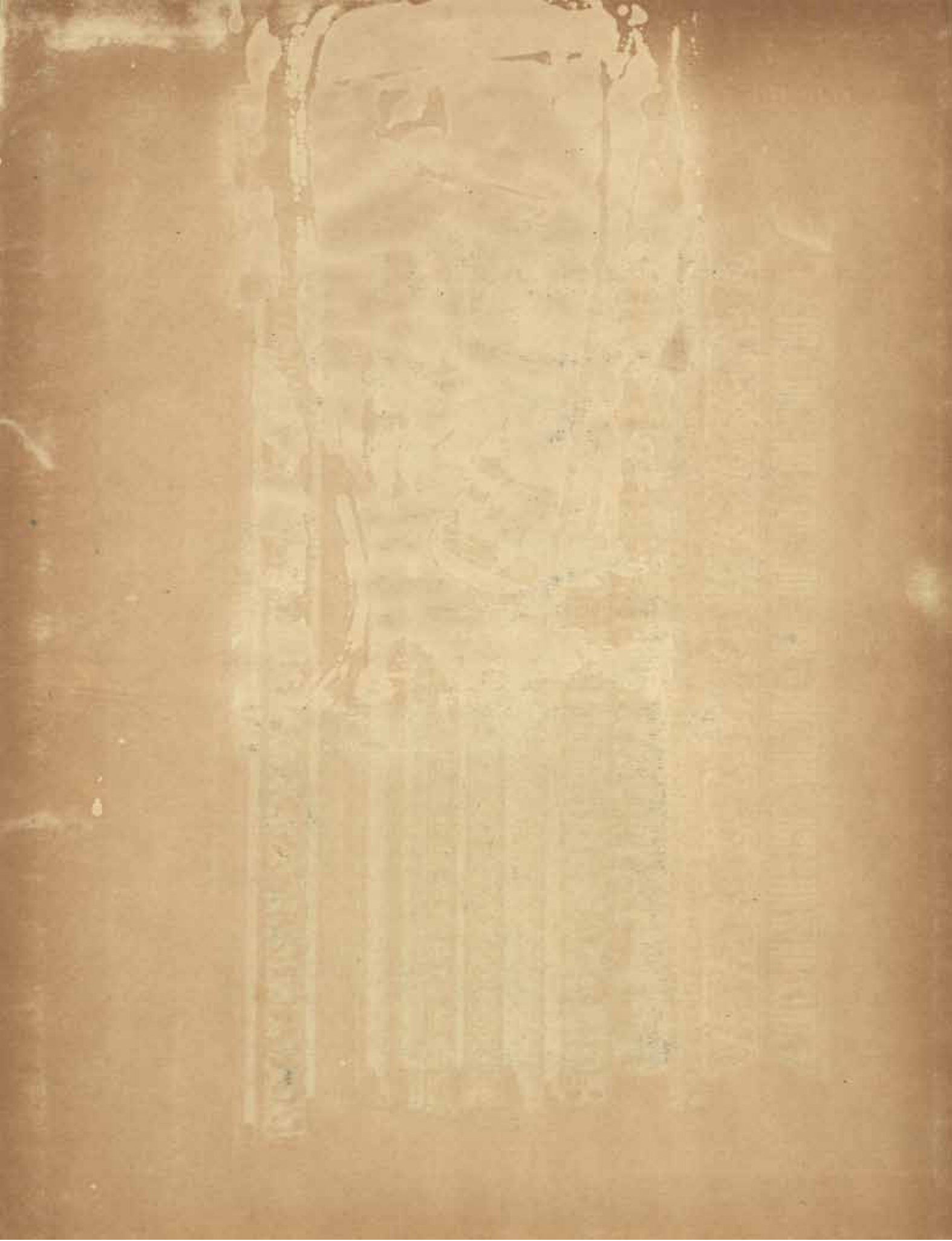
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